


The Treasury of



Hinduism

SELECTED BOOK OF QUOTATIONS

Harischandra Lal Singh



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

THE TREASURY OF HINDUISM

Selected Book of Quotations

8187138564 01 CX



THE TREASURY OF HINDUISM

Selected Book of Quotations

By
H. L. Singh



All rights reserved. No part of this publication, including its text and plates, may be reproduced in any form or by any means, electronically or mechanically, including photocopying, recording or any information storage or retrieval system, without prior permission in writing from the publisher.

THE TREASURY OF HINDUISM Selected Book of Quotations

By H. L. Singh

© ROBIN BOOKS

Edition : 2002

ISBN : 81-87138-56-4

Published by : **ROBIN BOOKS**
4393/4 Ansari Road, New Delhi - 110 002,
e-mail : nirmal@ndb.vsnl.net.in

Distributed by : **ADARSH ENTERPRISES**
4393/4 Tulsidas Street, Ansari Road,
Darya Ganj, New Delhi - 110 002
e-mail : adarshbooks@vsnl.com

DUDLEY PUBLIC LIBRARIES			
L	47 0 4 9		
8187138564	01	DU	
		294.5	

Printed by : Konark Press, Delhi - 92

The Treasury of Hinduism

Selected book of quotations

Dedication

Preface

Introduction

**Chronology of events concerning the
development of Hinduism**

Part I

Chapters

1.	The Vedas	21
2.	The Upanishads	38
3.	The Gita	61
4.	The Vedanta	84
5.	The Yoga	94
6.	Moksha	104
7.	Karma	111
8.	Renunciation	120
9.	The Ramayana	126
10.	The Mahabharata	130
11.	The Manusmriti	136
12.	The Puranas	141

Part II

1.	Bahamanas	145
2.	Samkhya	147
3.	Charvak	151

4.	Nyaya	153
5.	Vaisesika	156
6.	Mimansa	157
7.	Shaivism	160
8.	Shaktism	169
9.	Vaishnavism	172
10.	Indian Philosophy	174
11.	What is Hinduism?	181
	Bibliography	205
	Glossary	216
	Index of writers and subjects	227

Dedicated to these words of Max Muller

We want men who will work hard, even at the risk of seeing their labours unrequited; we want strong and bold men who are not afraid of storms and shipwrecks. The worst sailors are not those who suffer shipwreck, but those who only dabble in puddles and are afraid of wetting their feet.

From : *India, what can it teach us ?*

And

The lines of poet Robert Frost

The woods are lovely, dark and deep.

But I have promises to keep,

And miles to go before I sleep.

And miles to go before I sleep.

Preface

Philosophy, religions or metaphysics is not my field. It is simply my academic interest. Having spent creamy part of my life in the field of journalism, philosophy and religion came into my life as a craze to fulfil the spiritual aspiration which journalism could not.

My lesson in philosophy started with the study of lives of saints and sages beginning with Swami Sivananda, Vivekananda, Shivapuri Baba etc. *Bhawan Book's* publication, books of Paul Brunton and writings of Swami Vivekananda were stepping stones to my philosophic quest. The Buddha came to my life in only 1970's only years after my coincidental visit to Sri Lanka in 1977, the year when the air service between Nepal and Sri Lanka were inaugurated. I was a member of the journalist team to cover the inaugural event. From 1980's onwards, Buddhism became a part of my life, an integral part, not even a single day passed in my life without remembering the outstanding contribution of the Buddha to the mankind and without being filled with the aura of magnetic personality of the Buddha. In order to understand Buddhism in a fuller manner, I have to make a comparative study of Hinduism and other world religions.

The present book is an outcome of my study of Hinduism. Whenever I read books, I make notes. The notes increased in number thus paving way to this work.

Hinduism is so many things to so many people. To quote Dr. Fritjof Capra, "it is a large, and complex social religious organism consisting of innumerable sects, cults, and philosophical systems and involving various rituals, ceremonies and spiritual disciplines, as well as the workshop of countless gods and goddesses."

Hinduism, a product of great culture and civilization, has made tremendous impact on the philosophy and thought of the world as a whole.

It is, as scholar D.S. Sharma has observed, "a highly practical as well as a highly philosophical religion".

The quotations given in this book better explain as well as demonstrate what Hinduism is in the true sense of the term. If this book serves the purpose, I feel myself amply rewarded.

- H. L. Singh

Introduction

Though Hinduism is only a new coinage, it has become customary to include the Vedas, Upanishads, the Puranas, the Ramayana, the Mahabharata, and other philosophical systems that were developed in various ages within the fold of Hinduism. This has made it very difficult to define Hinduism in concrete and categorical terms. Therefore, when we trace the development of Hinduism, we naturally start with the Vedic age which has exerted a decisive influence in Indian cultural and philosophical history. Vedic *Samhitas* (collections) stand out as the origin of Hinduism.

The Vedas

The date of the Vedas is difficult to ascertain. The Vedas were handed down from mouth to mouth from a period of unknown antiquity. It was generally supposed that either they were taught by God to the sages, or were revealed to the sages.

When the Vedas were composed, there was probably no system of writing in India. The Brahmins got the whole Vedic literature by heart by hearing it from their preceptors.

The Vedas are the earliest religious literature of India. It is said that the Vedas are not human compositions but revelations from God. The mantras of the Vedas, which have been composed by different persons at different places and at different times, were collected and arranged in their present form at a certain time by a certain person or more probably by a group of persons. Who this person was, or when this great work was accomplished, cannot be ascertained.

The Aryans worshipped a specific number of deities called Devas. The hymns of the *Rig Veda* were mostly addressed to these Devas. These Devas were personifications of some power or of nature. Some hymns were meant for specific sacrificial purposes and some hymns were meant for chanting. Some were sung during the ritual activities. The four major Vedas are *Rigveda*, *Yajurveda*, *Samaveda* and *Atharva Veda*. The four Vedas are the richest, brightest, most magnificent heritage of the Hindus; they embody all their wisdom, poetry, metaphysics and mysticism".

Atharvaveda is the fourth Veda. It is also called *Brahmaveda* because it served as the manual of the chief sacrificial priests, the brahmins.

The *Atharvaveda* embodies the magical formulary of ancient India, and much of it is devoted to spells, incantations, chants and charms.

One of the reputed authors of the *Atharva Veda* was the Rishi Atharvan of Maga or Persian ancestry. The portion related to the sorcery, magic, etc was attributed to the Rishi Angiras who belonged to the Dravidian stock.

It is the most interesting part of the sruti as it has preserved a solid core of pre- Aryan and non-Aryan tradition. Some scholars believe that this Veda represents the oldest stratum of Indian liturgy and belief and embodies the creeds of the pre- Aryans.

The *Rigveda* is a body of hymns to be recited. The *Yujurveda* is concerned with Vedic sacrifices. The *Samaveda* is a musical rendering of the *Rigveda*. The hymns of the *Atharvaveda* are mostly related to the affairs of daily life. These Vedas are called *Samhitas* (collections).

The Upanishads

The *Upanishads* insist on monotheism, the unity of God, *Brahmana* or *Atman*, the indwelling spirit. The deeper problems of the *Upanishads* originated with the Kshatriyas from whom the Brahmins learned them. While the Brahmins busied themselves with sacrifices, the ritual and gods connected with them, the Kshatriyas with their greater freedom from the bondage of tradition and ceremonialism, penetrated into the deeper mysteries of the universe.

It is a very remarkable feature of Indian religious development that in subsequent periods after the Vedas and the *Upanishads* and the class of literature called the *Brahmanas*, most of the new departures originated outside the Brahmanical circle. The greatest religious teachers and reformers were not Brahmins - the Buddha, Vardhamana Mahavir, Kabir, Nanak etc.

The *Upanishadic* age was an age of searching enquiry. The simple unquestioning child-like faith of the

rishis of the *Rig Veda*, who saw in each arresting phenomenon of nature a mighty benevolent god and sang his praises and prayed to him, is left far behind. Neither the elaborate forms and formulae of the *Brahmanas* satisfied the eager spirit of the age. The more earnest minds of the time were not to be lulled or deterred by appeal to any authority, however hallowed, but asked for truth, the reality

The desires of the devotees soured higher. The reward for good and religious action is recognized as the attainment of a higher world after death. The futility and transiency of the higher worlds have dawned on the minds of the sages.

Upanishads gave a name of their own to the Supreme Being, Reality, *Parmatma*. They called it *Brahmana* and *Atman*. In the Upanishadic period, the knowledge of God was considered sufficient for the Supreme Beatitude. It has been said that by knowing *Brahmana*, one attains immortality.

The authors of the Upanishads have ventured to ask the most daring questions and to discuss the most penetrating problems and the fundamental realities of the universe. The Upanishads have arrived at the truth that there is one Eternal, All-Pervading, Indwelling Reality, which they call the *Atma*.

All the schools of Indian philosophy were consciously or unconsciously based on the Upanishads. The period following the Upanishads was an age of intense intellectual stir. At the time of the Buddha in the latter half of the 6th century B.C., there were many confusing as well as novel systems of philosophy. Apart from revolutionary as well as

rebellious currents of thoughts against the Vedic, Brahamana *sastras* represented by Buddhism and Jainism, there were Nyaya, Vaisesika, the Samkhya, the Yoga, the Vedanta and the Mimansa and Charvak philosophies. There were a succession of changes in religious and philosophic thought. First came the Vedas with a plethora of deities, hymns addressed to them. Then came the Brahamana literature with emphasis on sacrificial rituals and which laid a strong foundation of Brahmanism, an orthodox and militant kind of Hinduism. The Upanishads which emphasized an enquiry into the spiritual matters, and the universe are really a protest against the polytheism of the Vedas and the efficacy of sacrificial rituals sanctified by the Brahamana literature.

For the sake of convenience Indian philosophy may be divided into orthodox and unorthodox or *astika* (theistic) and *nastika* (atheistic) groups.

The *astika* or orthodox groups are represented by Nyaya, Vaisesika, Samkhya, Yoga, Mimansa and Vedanta whereas the *nastika* or unorthodox groups are represented by Buddhism, Jainism, Charvak, etc. This classification is based on the allegiance to the authority of the Vedas, considered to be be-all and end- all of the Indian religious thought and non-allegiance to the same. In other words, the Indian philosophic schools may be classified as either Vedic and non- Vedic or in more popular terms as Brahmanical and non-Brahmanical.

The civilization of the Aryans and particularly their philosophical thought and religious practices during the first thousand years or a little more than that are known to

us from sacred books such as the Veda Samhitas, Brahamanas, Aranyakas and Upanishads.

The Age of Revolt

The age that followed the early Upanishads saw new developments in religious thoughts with a view to removing the deficiencies of the Upanishads. They started with the Upanishadic teachings as their background, but took different directions to build up different systems of religious beliefs. Those systems were characterized by belief in a personal God, practical views of everyday life stressing morality and discounting the metaphysical discussions about God and soul, a rational interpretation of all the problems of life and aversion to sacrificial rituals as mentioned in the Brahamans. Ajivika is one who has devoted life to certain vows. It is one of the atheist as well as ascetic sects which existed in India from about 700 B.C. It reached its climax in the sixth century A.D.

The Ajivikas believe that there was no ultimate cause for anything. They believe that all actions are conditioned by destiny. Human effort is useless and ineffectual and Karma is a delusion.

The Ajivikas were a sect of people who carried sticks or staff and went about completely nude throughout the year. They begged for their food but they carried no begging bowl.

They received offerings of rice gruel direct into their hands. "Though asceticism and the drinking of cow's urine were obligatory, wine was sometimes drunk. Their rituals called for dance and song on special occasions."

They believe in asceticism, practising penances and physical mortifications.

Prominent Ajivikas were Gosala, Purana and Pakudha.

The sixth and fifth centuries B.C. saw a great outburst of intellectual activity which defied established traditions and which tried to seek truth by new experiments. The result was a wild growth of new views and ideas leading to the foundation of numerous sects and religious systems.

The religious culture of the period 400-200 B.C. after Buddhism and Jainism saw the development of Nyaya, Vaisesika, Samkhya, Yoga, Mimansa and Vedanta, the development of Shaivism into a complete theistic system, identification of Krishna with the Vedic god Vishnu, popularization of the remodeled religion and philosophy by means of epics like the *Ramayana* and the *Mahabharata*.

Nyaya

Indian religious thought has expressed itself in a number of philosophies. From the point of Hindu theology, a study of the philosophies of the Sutra period is of considerable importance. Most of these schools of thought were fully developed after about A.D. 200. beginning from as early as 800 B.C.

The main systems of the philosophy of the Sutra period are : Nyaya, Vaisesika, Yoga, Purva Mimamsa and Vedanta.

The Nyaya deals mainly with logical methods. According to the Nyaya, there are four sources of knowledge : *pratyaksha* (perception), *anumana* (inference), *upamana* (analogy), and *sabda* (credible testimony).

Gautam was the first exponent of the Nyaya philosophy. He lived in the third century B.C. The Nyaya school was popular for introducing logical reasoning. There were also many critics of this school. But those critics mostly used the methods of reasoning of the Nyaya school.

The great contribution of the Nyaya system is its elaborate organon of critical and scientific investigation. All the problems pertaining to the theory of knowledge, together with the possible pitfalls and fallacies, have been set forth in a lucid manner. The Nyaya categories have supplied the Indian thinkers, through centuries, with the means of discriminating quickly and surely the valid from the false inference. Traditional students of Indian philosophy hold that the study of the Nyaya system is indispensable to the study of all the other systems.

Vaiseshika

The Vaiseshika was founded by the sage Kanada who belonged to the 3rd century B.C. It is somewhat related to the Nyaya system and had the goal of the liberation of the individual. Vaiseshika is more interested in cosmology. It brings all objects of knowledge under the seven categories of substance (*dravya*), quality (*guna*), action (*karma*), generality (*samanya*) particularity (*Visesa*), the relation of inherence (*samavaya*) and non-existence (*abhava*).

Out of the six prominent schools of philosophy, Vedanta was definitely the most important. It was a concrete effort to formulate a consistent philosophy for the Upanishads, a consistent theory of God, man and the universe. The treatise called *Brahma Sutra* attributed to Badarayana during the second century B.C. was a digest of the philosophy of the Upanishads. Then came Shankara in the last quarter of the 8th century A. D. who with his philosophy of monistic or advaita philosophy gave a definite shape to the Vedanta philosophy saying that there is only one undifferentiated reality, all diversity being merely an illusion. The emergence of Shankara is not only a milestone in the development of Hinduism but also "a landmark in the history of Indian philosophic thought". He renounced the world at an early age, became a religious teacher, travelled all over India and established four *Shaktipeeths* in four corners of India, at Badarinath in the North, Dwarka in the West, Puri in the East and Sringeri in the South. His Advaita system of philosophy based on the Upanishads, the Vedanta sutras and the *Bhagavad Gita* is a monument of spiritual height and intelleual subtlety.

Another philosophy very difficult to understand is the Samkhya philosophy. This philosophy attributed to Kapila must have existed in the 7th century B.C. because various scholars have pointed out that Buddhism and Jainism had been influenced by the Samkhya philosophy. The Samkhya philosophy believes in the permanence and supremacy of spirit, but knows nothing of God. It is this rationalistic and atheistic spirit prior to the emergence of epoch-making philosophies such as Buddhism and Jainism which have made the Samkhya philosophy controversial. Some argue that the most interesting part of the Samkhya philosophy is its total rejection of any theory about God,

Brahma or Ishwar. This may be the reason why this great thinker was included among the incarnations of Lord Vishnu, just as the Buddha was made an incarnation of Vishnu.

The philosophical basis of the yoga is similar to the Sankhya, except that a personal God has been introduced into this system. The yoga is popularly known as the exercise. The Yoga is popularly known as the exercise of the mind and the body intended for attaining emancipation through the discipline of both mind and body. This process includes various methods of concentration as well as control of the mind leading to attainment of physical, moral as well as spiritual powers. The yoga philosophy is definitely a breakthrough in the process of the development of Hinduism as it was a fresh thought apparently aloof from philosophical and metaphysical jargons. It is this innovativeness of this thought that makes it relevant and practicable in modern times, too.

The Nyaya and Vaisesika are philosophical schools based on scientific and logical thinking. These philosophies are based on experience. The Vaisesika philosophy has specially developed the atomic theory of creation, whereas the Nyaya philosophy is well-known for its theory of knowledge. But their ultimate aim is salvation.

The last of the six systems of philosophy is Purva Mimamsa. It is not so much of importance as philosophy because its chief interest was in the Vedas. It subordinated everything to the authority of the Vedas. This philosophy is attributed to Jaimini who is believed to have lived in the 3rd century B.C.

The fourth century A.D. may be regarded as a turning point in the religious history as this period saw the triumphant development of Saivism and Vaisnavism, the Brahmanical religion due to the steady decline of Buddhism and Jainism. The characteristic features of the religious culture of the period were the decline of Buddhism due to the vengeance against Buddhist popularity, decline of Jainism, the evolution of synthetic Hinduism resulting in the rise of Shaivism, Saktism, Vaishnavism, etc. In the history of development of Hinduism in India, various periods saw the conflicts and rivalry between militant Hinduism (Brahmanism) and Buddhism and between militant Hinduism and Jainism. But the major hurdle in the process of Hinduism was Buddhism which challenged the former root and branch.

But Hinduism as a quest for truth and emancipation and as a means of bettering the mankind provided a greater scope for the revival of Hinduism. Hinduism minus the Brahmanical priesthood and ritualism will continue to survive in India and its area of influence elsewhere.

The syncretic Hinduism as mentioned above finds expression in the acceptance of the Buddha as an *avatara* of Vishnu. With the decline of Buddhism and Jainism, the Brahmanical religion gradually rose into prominence and sectarian religions Shaivism, Shaktism and Vaishnavism became popular.

Shaivism, later *Agamic* Shaivism, became popular most probably since the 7th century. The *Agamas* and *Upagamas* extolling the virtues of Shaivism were composed. The Advaita philosophy of Shankara gave a new turn to Shaivism.

The influx of the people of the Aryan race into India was the cause of the downfall of the older culture and civilization of the Indus Valley.

• Shiva was at first a non-Aryan god. The Brahmins, who followed the Aryan Vedic tradition, were opposed to the worship of Shiva. Towards the end of the 6th century, we find an injunction by Varahamihira that only Brahmins may act as priests in the Shaiva temples. Since then Shiva was accepted by Brahmins. Most of the Shaiva *Bhaktas* were non-Brahmins.

Shiva was generally conceived as a non- Aryan deity. It is difficult to determine the relevance of the supposition that the history of Shaivism as the most ancient living faith in the world dates back to the Chalcolithic Age. Non-Aryans were living in the mountainous regions where Shiva loved to stay before the advent of Aryans. Their god Shiva was therefore a non-Aryan God.

Scholar R.G. Bhandarkar, after a painstaking analysis of the attributes of Rudra Shiva, came to the conclusion that this god had a close connection with non-Aryan tribes, and that the element of phallic worship associated with this cult was entirely borrowed from them. Rudra Shiva was identical with the great God of the pre-Aryan settlers of the Indus Valley and that, with the large absorption of these people into the Aryan society, he came to occupy a pre-eminent position.

The cult of Shakti, consort of Shiva attained a great predominance during the seventh century. Shaktism is based upon the Sankhya philosophy, according to which

spirit or Purusa (Shiva) is inactive, while Prakriti (Shakti) is productive and the universal material cause. Hence Shakti is in a sense superior to Shiva. The worship of the goddess Sakti was accompanied with sacrifices of animals and occasionally human beings.

The cult of Shakti has a great deal to do with Tantrism. The Tantric doctrine is a philosophy to which the Absolute is associated with a dynamic principle for the origination of the universe. The deities can be located in different parts of the human body by means of a form of Yoga. By worshipping Shakti, Prajna or other goddesses, it seeks to attain, in a supernatural manner and in an incredibly short time, objects of either material nature.

Vaishnavism is an important school of Hinduism following the Bhakti movement. *Vishnu Purana* and *Bhagvata Purana* established this school. There are some hymns to Vishnu in the Vedas, but it is believed that the popularity of the Vishnu cult may be due to the identification of Vishnu with some non-Aryan deity. The Bhakti movement with its emphasis on the chaste devotion, rather than on ceremonialism, ritualism, seems, therefore, to have non-Aryan roots. At one time, Brahmins opposed the Shakti movement because it disregarded traditional religious ceremonies and it was indifferent to religious ceremonies. Krishna of the *Bhagavatagita* is taken as an incarnation. Krishna's ancestry might have belonged to the Abhira tribe which is regarded as non-Aryan. The doctrine of *Pancaratra*, with its emphasis on devotion, is a branch of Vaisnavism which declared Rama, Krishna and the Buddha as the incarnations of Lord Vishnu.

Ramanuja, a great scholar, provided the Bhakti movement with an intellectual basis. Then, Madhava took the philosophy of Ramanuja still further by breaking away from the Vedanta school of Samkara and holding the view that the souls of individuals are distinct and different from God. In Bengal, Chaitanya was the most celebrated figure in the Bhakti movement because he gave a powerful footing to the Bhakti movement in Bengal.

The revival of Hinduism took place due to the efforts of Ram Mohan Roy who founded the Brahmo Samaj. He defended true Hinduism against the orthodox Hinduism and the growing influence of Christianity on Hinduism. The work of Ram Mohan Roy was pushed forward by Devendranath Tagore and Keshub Chandra Sen. Swami Dayananda founded the Arya Samaj and developed a rational monotheism in harmony with the Vedic religion. The Arya Samaj laid emphasis on reason, ethics and the Veda. It is much more rationalistic. Mrs. Annie Besant played a vital role in the revival of Hinduism by establishing a Hindu college in Benares which developed into Benares Hindu University. Sri Ramkrishna Paramhansa contributed considerably in bringing about renaissance of Hinduism. Swami Vivekananda championed the cause of Hinduism in India, and in the world. His participation in the Parliament of Religions in Chicago in 1893 and his speeches in Europe and America elucidated the essential principles of Hinduism and popularised it. Bal Gangadhar Tilak and Sri Aurobindo Ghose contributed to the reestablishment of Hinduism in a strong footing. Rabindranath Tagore and Mahatma Gandhi, both were also responsible for the revival of Hinduism through their writings and speeches.

Chronology of events concerning the development of Hinduism

B.C.

2800 - 1000 Beginning of the Indus/Valley civilisation.

1300 - 1200 Immigration of these Vedic Aryans.

1200-1000 The period of the older Vedic hymns marking the evolution of Sanatana Dharma, which is also called orthodox Hinduism.

1000-800 The period of later Vedic hymns.

800 - 600 The period of the Brahmanas, the landmark in the rise of Brahmanism. It was also the period of the Upanishads, which reacted against the Brahmanic tradition of sacrifices.

800 - 600 The period of the Upanishads.

600 - A.D. 200 The period of great epics the *Ramayana* and the *Mahabharata* which gave rise to orthodox Hinduism. This was also the period of the composition of Dharmasutras, the codification of Hindu laws and social norms by Manu.

7th Century	The period of Kapila Muni who propounded the Samkhya philosophy which influenced Buddhism and Jainism.
7th Century	Charvak, the hedonistic materialist philosophy, founded discarding the existence of God, soul and rebirth.
599-527	The time of Vardhamana Mahavira who founded Jainism.
563-483	The time of Gautama Buddha who founded Buddhism. This was the period when orthodox Hinduism (Brahmanism) was attacked strongly both by Jainism and Buddhism.
400- 200	The period when Panini wrote the grammar of Sanskrit language.
300-200	The period when Badaranarayan wrote the <i>Brahma Sutra</i> , the source of Vedanta which became very popular in later times.
321-296	The period of Chanakya (also known as Chalukya) who wrote <i>Arthashastra</i> , the manual of statecraft and fundamental rules of government based on Hinduism.

3rd Century	The time of Gautam, the exponent of Nyaya philosophy, which is based on logic.
3rd Century	The time of Kanada, who propounded the Vaisesika philosophy which is analytical like Nyaya philosophy.
273-232	The period of Emperor Ashoka of the Maurya dynasty who, more than any other Buddhist adherent, propagated Buddhism in the Asian sub- continent and outside Asia.
185-73	The period of the Sunga dynasty. During the reign of the founder of this dynasty Pushyamitra, Brahmanism, orthodox Hinduism, became popular.
A.D.	
78-144	The time of Kanishka of the Kushana dynasty who was a devout Buddhist and contributed a lot in the propagation of Mahayana Buddhism.
250	The time of Patanjali, the founder of the Yoga school of philosophy.
300- 1200	The age of the Puranas.
345	Christian immigrants from the Middle East settled in Kerala. Saint Thomas the Apostle had

	established a church in A.D. 52 in Malabar, Kerala.
515-548	The period of Mihirakula, the Huna ruler, who destroyed Buddhism to a considerable extent.
606-647	The time of King Harshavardhana who patronized Mahayana Buddhism. Orthodox Hinduism was then the prevailing religion.
789-820	The time of Vedanta philosopher Adi Shankaracharya who laid the strong foundation of Hinduism by checking the growing popularity of Buddhism.
1175-1250	The time of Vaishnava philosopher Ramanuja who lived in Tamil Nadu.
12th Century	Decline of Buddhism after the Muslim conquest of India. This decline continued up to the 18th century.
1198 - 1297	The time of Vaishnava philosopher Madhava.
1486-1533	The time of Chaitanya who established the Bhakti movement in Bengal. Chaitanya was one of the greatest saints of Vaishnavites.

1494-1538	The time of Guru Nanak who started Sikhism as a pacifist movement in India.
1772-1833	The time of Ram Mohan Roy who founded the Brahmo Samaj for reforming Hinduism.
1828	The Brahmo Samaj founded.
1824-83	Dayananda Saraswati founded the Arya Samaj which represented militant Hinduism for refining Hinduism.
1875	The year the Arya Samaj was founded in Bombay.
1836-1886	The time of Ramkrishna Paramhansa who preached pure Bhakti without theological complications believing in the omnipresence of God.
1847-1933	The time of Mrs. Annie Basant, member of Theosophy movement in India and founder of a Hindu college which is now known as Benares Hindu University.
1863-1902	The time of Swami Vivekananda who was mainly responsible for the revival of Hinduism. He founded the Ramakrishna mission after returning from USA and propagated Hinduism.

1897	The Ramakrishna Mission founded.
1838-84	The time of Keshub Chander Sen who reorganised the Brahmo Samaj. Debendranath Tagore, father of poet Rabindranath, also worked for the Brahmo Samaj.
1856-1920	The time of Bal Gangadhar Tilak, a Hindu reformer.
1872-1950	The time of Aurobindo Ghose, exponent of modern Yoga and Vedanta.
1869-1948	The time of Mahatma Gandhi, a great saint and leader, propagated Hinduism through non-violence.

The Vedas

The Vedas, however sublime, were unsatisfactory for the solution of deeper problems. Hence we see the monotheistic conceptions giving way to pantheism as embodied in the Upanishads.

- Edwin Arnold

The Light of Asia, 1879.

The *Rigveda* is the easiest manifestation in a permanent and intelligent form of the ideas and beliefs of mankind and their gradual evolution, and the culture reflected in it should find a prominent place in the history of the period 1500-1200 B.C.

- R.C. Mazumdar

The Classical Age, 1954.

The Vedas are the earliest available records of Indian literature, Indian thought.

The Vedas are directly or indirectly responsible for most of the philosophical speculation.

- E.W. Hopkins

The Religions of India, 1885.

In India, any philosophical system that does not accept the authority of the Vedas is considered to be unorthodox.

-Fritjof Capra

The Tao of Physics, 1975.

Rigveda is the earliest literary document of India which can be traced from an unbroken line of literary evidence of the entire development of Indian culture. The *Rigveda* is, therefore, justly regarded as a source book of first rate importance for the study and appreciation of the gradual development of Hindu culture.

-Arun Bhattacharjee

History of Ancient India, 1979.

The Gospels quite correctly establish as the highest law of morality, "Love your neighbour as yourselves." But why should I do so since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible... but it is in the Veda, in the great formula 'that art thou' which gives in three words the combined sum of metaphysics and morals."

- S.Radhikrishnan

Eastern Religions and Western Thought, 1939.

That the Veda is full of childish, silly, even to our minds monstrous conceptions, who would deny! But even those monstrosities are interesting and instructive, nay, many of them, if we can but make allowance for different ways of thought and language, contain germs of truth and rays of light, all the more striking, because breaking upon us through the veil of the darkest night.

-Max Muller

India, What Can it Teach us?, 1883.

Each of the four Vedas has been divided into four parts. *Mantra* or *Samhita*, *Brahmana*, *Aranyaka* and *Upanishad*. The *Samhitas* are collections of prayers addressed to various Vedic deities like Indra, Varuna, and Vishnu. The *Brahmanas* describe the modes and methods of performing Yajnas and Yagas (Vedic sacrifices and other connected rites.) The *Aranyakas* describe various meditations based on the sacrificial rites and to be practised in the forest. The *Upanishads* are philosophical works dealing with such topics as the truth behind the Universe, the true nature of human beings, the goal of life and the means of achieving it.

-**Swami Vivekananda**

Hinduism, 1895.

The Vedic age had a decisive influence on the trend of Indian culture.

- **K.M. Sen**

Hinduism, 1961

The Vedas are the basic scriptures of Hinduism. Among the four Vedas *Rigveda*, *Yajurveda*, *Samaveda*, and *Atharvaveda*, the first one is considered the most ancient work dating back to about 8000 years ago.

Rigveda is a collection of prayer hymns. *Yajurveda* deals with sacrificial rites and rituals. The *Samaveda* has set to music a selected number of hymns from the *Rigveda*, prescribing their chanting at appropriate stages in certain sacrifices. The *Arharvaveda* is mostly a compendium of ethical principles as also some branches of science like *Ayurveda*.

-**Swami Vivekananda**

Hinduism, 1885.

We don't find in the Vedas any evidence of the tragedy of the divided soul, and the anguish and misery that accompany it, nor even the oppressive sense of cosmic tragedy with the profound melancholy induced by it.

- Abinash Chandra Bose
The Call of the Vedas, 1954.

By the Vedas we generally mean Vedic Samhitas which are collections of prayers and ritual formulae. Their main heroes are the gods and the recurring motive of their worshippers is propitiation.

-K.M. Sen
Hinduism, 1961.

The Vedas are the oldest extant literary monument of the Aryan mind. The origin of Indian philosophy may be easily traced in the Vedas.

-Chandradhar Sharma
A Critical Survey of Indian Philosophy, 1960.

The sacred book of India, the Vedas, are generally believed to be the earliest literary record of the Indo-European race.

-Surendranath Das Gupta
A History of Indian Philosophy, 1922.

The most important source of information about the early Indo-Aryan and at the same time their greatest cultural achievement is the Vedas. This treasure of sacred literature encompasses four categories of texts : holy words *mantra*, commentaries on the sacrificial rituals *brahmana*,

esoteric philosophical treatises *Upanishad*, and the instructions for rituals, (*sutra*) etc.

- Hermann Kulke and Dietmar Rothermund

A History of India, 1986.

The Vedas were handed down from mouth to mouth from a period of unknown antiquity. It is generally believed that they were never composed by men. It was therefore generally supposed that either they were taught by God to the sages or that they were of themselves revealed to the sages who were the seers (*mantradrasta*) of the hymns.

-Surendranath Das Gupta

A History of Indian Philosophy, Vol. I, 1922.

If the Vedas are to survive, the Brahmin must be true to his vocation. "A Brahmin unlearned in holy writ is extinguished in an instant like dry grass on fire. This is the view of Manu the law giver.

-S. Radhakrishnan.

Indian Philosophy, Vol. I, 1923

The Veda is the first word spoken by the Aryan mind.

-Max Muller

India, what can it teach us?, 1883.

The *Caraka Sanhita* (collections of Caraka) is considered to be the most authoritative text on Ayurveda inasmuch as it represents an authentic thesaurus of the various aspects of this science, with reference to the fundamental principles of medicine.

-S.N. Bhavasar & Gertrud Kiem

Hindu Spirituality, 1989.

Even today we can meet in the streets of Indian cities the walking treasure house of Vedic learning.

-S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

The Vedas are "the original source and fountain head of all Indian religious thought, philosophy and literature.

- Sir M. Monier Williams.

The religious history of India has suffered considerable change in the latter periods (3000 B.C.) since the time of the Vedic civilisation, but such was the reverence paid to the Vedas that they had ever remained as the highest religious authority for all sections of the Hindus at all times.

-Surendranath Dasgupta

A History of Indian Philosophy, Vol.1, 1922.

The poetry of the Veda is neither beautiful, nor very profound; but it is instructive. When we see those two giant spectres of Heaven and Earth on the background of the Vedic religion, exerting their influence for a time, and then vanishing before the light of younger and more active gods, we learn a lesson which it is well to learn, and which we can hardly learn anywhere else. The lesson how gods were made and unmade - and how the Beyond and the Infinite was named by different names in order to bring it near to the mind of man, to make it for a time comprehensive. Until, name after name had proved of no avail, a nameless God was felt to answer best the restless cravings of the human heart.

- Max Muller,

India, What Can it Teach us ? 1883.

The *Rigveda* is thought to be the most ancient and most sacred text. It is also the best source of information on the daily life of the Aryans, their struggles and aspirations, their religions and philosophical ideas.

- Hermann Kulke and Dietmar Rothermund

A History of India, 1986.

Whether the Vedas or their Mantras are only 3,000 years old, as the western scholars would ask us to believe, or whether they are as old as humanity itself, the Vedas are by the Aryan Hindus considered to be eternal and of universal application.

-Ramanda S. Swaminath

The Hindu Ideal, 1923.

In fact, our Vedic religion is the Eternal Universal Religion, the only true and comprehensive and for the guidance of this world and of all other worlds or regions of existence as well, higher or lower.

-Ramanada S. Swaminath

The Hindu Ideal, 1923.

The Vedas were the brilliant product of intuitive insight, not of the logical intellect.

-Amaury de Reincourt

The Soul of India, 1960.

His (Shankara's) commentaries (of the Upanishads, the *Bhagavad Gita* and the *Brahmasutra*), characterized by profundity of thought and irresistible logic, recognized the Vedas as the supreme and infallible authority and expounded the doctrine of Absolute Monism or Kevaladvaita,

which reestablished the Absolute or Ultimate Reality at the very centre of philosophic thought.

-Henry Thomas & Dana Lee Thomas
Living Biographies of Religious Leaders, 1965.

In the Vedic idea of the revelation there is no suggestion of the miraculous or the supernatural. The Rishi, who employed these faculties, had acquired them by a progressive self-culture. Knowledge itself was a travelling and a reaching, or a finding and a winning; the revelation came only at the end, the light was the prize of a final victory. There is continually in the Veda this image of the journey, the soul's march on the path of truth.

-Sri Aurobindo
The Secret of the Veda, 1956.

It is admitted on all hands that the Vedas are the most ancient of the scriptures belonging to the new dubbed Aryans who form the leading nations of the world today.

-Ramananda S. Swaminath
The Hindu Ideal, 1923.

I maintain that for a study of man, or for a study of Aryan humanity, there is nothing in the world equal in importance with the Veda. I maintain that to everybody who cares for himself, for his ancestors, for his history, or for his intellectual development, a study of Vedic literature is indispensable.

- Max Muller
India, What can it teach us?, 1883.

The vedic texts exist in appearance only, because the real thread of the sense is to be found in an inner meaning. The thread found, the hymns appear as logical and organic wholes and the expression, though alien in type to our

modern ways of thinking and speaking, becomes, in its own style, just and precise and shines rather by economy of phrase than by excess, by over-pregnancy rather than by poverty of sense. The Veda ceases to be merely an interesting remnant of barbarism and takes rank among the most important of the world's early scriptures.

-Sri Aurobindo

The Secret of the Veda, 1956.

Veda is the creation of an age anterior to our intellectual philosophies.

-Aurobindo

The Secret of the Veda, 1956.

The Veda is the repository or fountain head of all religions and duties.

-Manu, the Law - Giver

All the truly elevating non-Hindu religions and superphysical cults of the world, wherever they may flourish and in whatever communities, are all but the earth-born daughters of our Divine Mother Religion.

-Sri Ramananda S. Swaminath

The Hindu Ideal, 1923

The Vedas were the outpourings of the Aryans as they streamed into the rich land of India. They brought their ideas with them from that common stock out of which grew the Avesta in Iran, and elaborated them in the soil of India.

-Jawaharlal Nehru

Discovery of India, 1964.

From the historical point of view the *Rigveda* may be regarded as a record of the great advance made by humanity

by special means at a certain period of its collective progress.

-Sri Aurobindo

The Secret of the Veda, 1956.

The Vedas constitute the highest religious authority of all sections of the Hindus at all times. Even today the ritual performances of the Hindus at birth, marriage and death are done according to the Vedic rites, and no wonder, the proper verses of three thousand years ago are uttered three times a day by the Hindus even today.

-Arun Bhattacharjee

History of Ancient India, 1979

The process of god making in the factory of man's mind cannot be seen so clearly anywhere else as in the *Rigveda*.

-S. Radhakrishnan

Indian Philosophy , Vol. 1, 1923.

One may clearly discern the rational and scientific spirit in the hymns of the *Rigveda*, the earliest written record of ancient Indian culture, and probably the oldest literary work of some dimension that humanity has bequeathed us.

-R.C. Majumdar

The Classical Age, 1954.

The Vedic religion had quite earthly aims in view, holding out prosperity, long life, and health as the rewards to be expected from good relations with the gods.

-W.H. McNeill

The Rise of the West: A History of the Human Community,
1963.

The Vedas, which constitute the essential foundation of the entire spiritual tradition of India, are based on integral experience... The Veda is record of inspired wisdom and deep inner experience.

-S. Radhakrishnan
Indian Religions, 1979.

The Vedas laid stress on the outer world, the world of action of the Immanent; and the Upanishads laid stress on the inner world, the world of knowledge of the transcendent Spirit.

- Juan Mascaro
The Bhagvat Gita, 1962.

The study of the *Rigveda* has led to the development of the Indo-European comparative philology.

-Arun Bhattacharjee
History of Ancient India, 1979.

Vedic sages are positive in their acceptance of life and death and life's struggles and imperfections; positive, too, in their acceptance of the ultimate values of truth, goodness, beauty and of eternal law and the Ultimate Reality.

- Abinash Chandra Bose
The Call of the Vedas, 1954.

The Vedas are the earliest documents of the human mind that we possess.

-S. Radhakrishnan
Indian Philosophy, Vol. 1, 1923.

The Brahmans alone are qualified to be the custodians of the Vedas and to be the teachers of the supreme Truth.

-Sri Ramananda S. Swaminath

The Hindu Ideal, 1923.

The four Vedas - *Rigveda*, *Yajur*, *Sama* and *Atharva* are the richest, brightest, most magnificent heritage of the Hindus. They embody all their wisdom, poetry, metaphysics, mysticism.

-P. Nagaraja Rao

Essays in Indian philosophy and religion, 1971.

The Vedas and the Vedic religion are popularly considered to be the bedrock of Hinduism and Hindu civilization.

-K.M. Sen

Hinduism, 1961

Veda enlightens one on the knowledge of supersensible matters which lie beyond the domain of perception and inference.

-Yajnavalkya

Any one, in these days of "thought and unbridled action, may, with impunity, in open defiance of all tradition and true propriety, pretend to read or chant, understand and even expound the Vedas. But the truth remains that the Vedas cease to be Vedas and real Vedic knowledge vanishes, when approached by unqualified intruders, impure for the purpose hereditarily or in themselves. However clever and keen intellects the Vedically unqualified maybe, he cannot

approach, much less, chant and expound the Vedas. I repeat, they are no Vedas if pronounced or chanted by him.

-Ramananda S. Swaminath

The Hindu Ideal, 1923.

To the student of Indian culture and philosophy the message of the Vedas is the essential message of India.

-P. Nagaraja Rao

Essays in Indian philosophy and religion, 1971.

The Vedas throw a flood of light upon the social organisation of the Aryan speaking tribes.

-H.G. Rawlinson

India : A Short Cultural History, 1937.

He (Sri Aurobindo) is of the opinion that the Vedas are replete with the suggestion of secret doctrines and mystic philosophies. He looks upon the gods of the hymns as symbols of psychological functions.

-P. Nagaraja Rao

Essays in Indian philosophy and religion, 1971.

The Veda may be called primitive, because there is no other literary document more primitive than it; but the language, the mythology, the religion and philosophy that meet us in the Veda open vistas of the past which no one would venture to measure in years.

-Max Muller

India, What Can it Teach Us?, 1883.

The earliest religious literature of India that has come down to us is the Vedas. They are said to be the most sacred scriptures of the nation.

-Shakuntala Rao Shastri

Aspirations from a Fresh World, 1952.

The ancient Vedas, considered by many Westerners to be a compilation of bucolic verses composed by cowherds, were in fact deep scriptures. Indeed, they have always been considered such in India.

-Swami Kriyananda

The Hindu Way of Awakening, 1999.

For the vast majority of the Indian people, the Vedas became the repository of religious faith. In fact, belief in God and the Vedas and in the transmigration of the soul are almost the only articles of faith for a Hindu.

- Arun Bhattacharjee

History of Ancient India, 1979.

I feel myself most at home in that ancient world of Vedic literature in which the germs of Aryan religion have to be studied, partly because I believe that for a proper understanding of the deepest convictions, or, if you like, the strongest prejudices of the modern Hindus, nothing is so useful as a knowledge of the Veda.

-Max Muller

India, What Can it Teach us?, 1883.

The spiritual source of Hinduism lies in the Vedas, collection of ancient scriptures written by anonymous sages, the so-called Vedic seers Written in Sanskrit, the

sacred language of India, the Vedas have remained the highest religious authority for most sections of Hinduism.

-Fritjof Capra

The Tao of Physics, 1975.

The Veda is a vast piece of symbolism representing the passions of the soul and its striving after higher spiritual planes: thus the Veda, we are told, ceases to be a barbarous and unintelligible hymnary.

- Louis Renou

Religions of Ancient India, 1953.

The *Rigveda* is the most ancient book in the world. The sacred hymns of the Brahmanas stand unparalleled in the whole world and their preservation might be called miraculous.

- Max Muller

Perhaps the oldest word used in the Vedic literature for the discussion of philosophical theological problems is *Brahmodaya* (C. 9th century B.C.). *Brahmodaya* means speculative discussion about Brahman, the holy power and ultimate reality.

-K. Satchidananda Murty

Philosophy in India, 1985.

The Vedas and the Vedic religion are popularly considered to be the bedrock of Hinduism and Hindu civilisation.

-K.M. Sen

Hinduism, 1961.

The important philosophical contribution of the *Rigveda* is its discovery and assertion of the unity of the gods and the world.

-K. Satchidananda Murty
Philosophy in India, 1985.

In the 5th century B.C. took place the rise of Buddhism, a religion built up on the ruins of the Vedic religion, and founded in the denial of the divine authority ascribed to the Veda by all orthodox Brahmins.

-Max Muller
India, What Can it Teach us?, 1883.

The Vedas are said to be eternal, their composers being only the channels through which the revelations of the supreme have come.

-D.S. Sharma : The Nature and History of Hinduism.
The Religion of the Hindus, 1953.

Rigveda (is) "a poetic testament of a people's collective reaction to be wonder and awe of existence.

-Rabindranath Tagore

The Veda, taken as a whole, is the main source or the fountain-head of all Indian culture. Its philosophical speculations lead to the Vedanta. Its forms of meditation and prayer lead to the Bhakti doctrine, its rituals and sacrifices lead to the Mimamsa school, its accounts of creation lead to the cosmology and cosmology and psychology or Samkhya, its descriptions of religious ecstasy lead to the Sadhanas of Yoga and its metaphysical disquisitions lead to the reasoning of Nyaya and Vaisheshika.

-D.S. Sharma
Essence of Hinduism, 1971.

The Vedic culture, which resembles that of the Homeric Greeks of the Celtic Irish at the beginning of the Christian era, or that of the pre-Christian Teutons and Slavs becomes transformed in the Epics into the Hindu culture through the influence of the Dravidians.

-S. RadhaKrishnan

The Hindu View of life, 1927.

The times of the Vedas were times of action, and of all human actions the sacrifice to the gods was the most important. This was a material sacrifice like the offerings to God in the Old Testament; but there is a tendency in man to go from the world of matter to the world of mind.

-Juan Mascaro

The Bhagavad Gita, 1962.

The Upanishad

The study of the Upanishads has been the solace of my life, it will be the solace of my death.

- Arthur Schopenhauer

The world as will and idea, 1818.

The Upanishads are the sources of the Vedanta philosophy, a system in which human speculation seems to me to have reached its acme.

- Max Muller

They (Upanishads) set forth the fundamental concepts of Hindu thought, which still dominate the Indian mind.

-S. Radhakrishnan

Eastern Religions and Western Thought, 1939.

Although the Upanishads were never accorded the same sacrosanct status as the Vedas, they nevertheless became a recognized and important part of the religious canon of Hinduism.

- W.H. McNeill

The Rise of the West, 1963.

The Upanishad breathes the spirit of a troubled enquiry into the problems of the reality, the individual soul and world soul behind the phenomena.

It is the "troubled intensity" of man's search after the soul and its moral earnestness that seems to constitute the value and significance of the Upanishads.

- Lin Yutang

Wisdom of India, 1955.

The Upanishads are vehicles more of spiritual illumination than of systematic reflection. They reveal to us a world of rich and varied spiritual experience rather than a world of abstract philosophical categories. The truths are verified not only by logical reason but by personal experience. Their aim is practical rather than speculative.

-S. Radhakrishnan

The Principal Upanishads, 1953.

The Upanishads are based not upon theological reasoning, but on experience of spiritual life.... The Upanishads do not represent the spiritual experience of anyone great individual, but of a great age of enlightenment which has complex and collective manifestation, like that of the starry world.

- S. Radhakrishnan

The Principal Upanishads, 1953.

The Upanishads, are the backbone of the philosophical speculations of Hindus. Every subsequent thinker has drawn liberally on the Upanishads, and it has been the endeavour of all, somehow or other, to bring in their system under the banner of the Upanishads by twisting the meaning, if necessary.

-A.D. Pusalker

Studies in the Epics and Puranas, 1955.

For what is quintessential in Indian philosophy is its spiritual idealism; and the quintessence of its spiritual idealism is in the Upanishads. The thinkers of India in all ages have turned to the Upanishads as the fountain head of India's speculative thought.

-Edmond Holmes

An introduction to the Principal Upanishads, 1953.

We find in the *Upanishads* a reaction against external religion; and when ideas of the *Vedas* are accepted they are given a spiritual interpretation. It is the permanent struggle between the latter that the spirit that gives life.

- Juan Mascaro

The Upanishads, 1965.

The luminous sanity of the Upanishads emerges from the fact that they found the unity of being by "searching in their heart with the intellect", a pregnant and beautiful expression for the combined enquiry by effective intuitions, which presumes a consciousness and a self in the most generalised sense, and analytical thought, with ontological and logical primacy indubitably belonging to the former.

- Krishna Chaitanya

A Profile of Indian Culture, 1975.

The Upanishads insist on the importance of ethical life. They repudiate the doctrine of the self-sufficiency of the ego and emphasise the practice of moral virtues.

-S. Radhakrishnan

The Principal Upanishads, 1953.

What gives to the Upanishads their unique quality and unfailing human appeal is an earnest sincerity of tone, as of friends conferring upon matters of deep concern.

- F.W. Thomas

The Legacy of India

The older the Upanishads, stronger is the colouring of monotheism, until we see a gradual disappearance of that theistic conception in the later Upanishads.

- Sir Edwin Arnold

The Light of Asia, 1879.

The object to the Upanishads was to show the utter uselessness, nay, the mischievousness of all ritual performances, to condemn every sacrificial act which has for its motive a desire of hope and reward, to deny, if not the existence, at least the exceptional and exalted character of the Devas and to teach that there is no hope of salvation and deliverance except by the individual self recognizing the true and universal self.

- Max Muller

Hilbert Lecture on the Upanishads, 1888.

Their (*teachers of the Upanishads*) great discovery was that man's spirit was not particular and mortal, but part of the immortal universal.... For the teacher of the Upanishads believes that he will attain to unending joy, not the rude happiness of 'heaven seekers' but the unchanging bliss of immortal peace.

-E.W. Hopkins

The Religions of India, 1885.

The Upanishadic sages reached their intuitions by "searching in their heart with the intellect", that is, they

started with the self - evident truths of experience and used reason to explicate them.

- Krishna Chaitanya

A Profile of Indian Culture, 1975.

One cannot read the Upanishads without feeling that he is already facing an intellectual revolt The close and stifling air of ritualism has been charged with an electrical current of thought that must soon produce a storm.

-E.W. Hopkins

The Religions of India, 1885.

The Upanishads document the gradual transition from the mythical world view of the early Vedic Age and the magic thought recorded in the *Brahmana* texts to the mythical philosophy of individual salvation.

- Hermann Kulk & Dietmar Rothermund

A History of India, 1986.

We admire the spirit of the teachers in the Upanishads, but we have very little respect for the logical ability of any early Hindu teachers; that is to say, there is very little of it to admire. The doctors of the Upanishad philosophy were poets, not dialecticians.

-E.W. Hopkins

The Religions of India, 1885.

The Upanishads reveal to us an age of intense intellectual unrest. Questions of profound importance have already begun to absorb the mind of at least a section of Aryan people There were many eminent teachers scattered over the Gangetic plains who, turning away from

the glamour of the world, spent their lives in the study of the deeper problems of life.

- Shakuntala Rao Shastri

Aspirations from a Fresh World, 1961.

The spacious imagination, the majestic sweep of thought, and the almost reckless spirit of exploration with which, urged by the compelling thirst for truth, the Upanishad teachers and pupils dig into the 'Open secret' of the universe, make this most ancient of the world's holy books still the most modern and most satisfying.

-C. Rajgopalachari

Hindusim : Doctrine and way of life

The Upanishads set forth the fundamental concepts of Hindu thought, which still dominate the Indian mind. The highest wisdom is to know the self (*Atmanam Viddhi*). What is the self? The Upanishads answer that it is primal spirit, pure awareness, distinct from bodily states and mental happiness.

- S. Radhakrishnan

Eastern Religion and Western Thought, 1939.

The Upanishads are the highest and purest expression of the speculative thought of India. They embody the meditations on great matters of a succession of seers who live between 1000 and 300 B.C.

- Edmond Holmes

An Introduction to the Principal Upanishads, 1953.

From every sentence (of the Upanishads) deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit....in the whole world there is no study, except that of the original, so

beneficial and so elevating and as that of the Upanishads.... (they) are products of the highest wisdom ...it is destined sooner or later to become the faith of the people.

- Arthur Schopenhauer

The world as will and idea, 1818.

The Upanishads protest against the exclusive sway of the dialectical spirit, against the rigid limitation of experience to the data of sense and reason. They believe in the possibility of a direct intercourse with the central reality, intercourse not through any external media such as historical revelations, oracles, answer to prayers, and the like but by a species of intuitive identification in which the individual becomes in very truth the partaker of the divine nature.

- S. Radhakrishnan

The Principal Upanishads, 1953.

Amongst the sacred books of the past, the Upanishads can be called in truth the Himalayas of the soul. Their passionate wanderings of discovery to find that sun of the spirit in us, from whom we have the light of our consciousness and the fire of our life; the greatness of their questions, and the sublime simplicity of their answers; their radiance of joy

- Juan Mascaro

The Upanishads, 1965.

The Upanishads tended to move toward monism and discarded everything that was not scientific. They lay special emphasis on individual perfection and according to it there is nothing higher than man.

- Arun Bhattacharjee

History of Ancient of India, 1979.

The Upanishads represent a great chapter in the history of the human spirit and have dominated Indian philosophy, religion and life for three thousand years.

- S. Radhakrishnan

The Principal Upanishads, 1953.

Age after age, the best of Indian, from the mythical Vaishnava to the modern Gandhi, found self-fulfilment in living upto an ideal of conduct in accordance with a code of life which may be traced back to the Upanishads.

- K.M. Munshi

The Upanishads have shown an unparalleled variety of appeal during these long centuries and have been admired by different people, for different reasons, at different periods.

- S. Radhakrishnan

The Principal Upanishads, 1953.

The Upanishads mark the highest development of Vedic thought in philosophy and spirituality.

- Swami Ragnathananda

Eternal Values, 1960.

The Upanishads are rightly regarded as the foundation head of all Indian philosophy.

-Chandradhar Sharma

A Critical Survey of Indian Philosophy, 1960.

The Upanishads, being the earliest speculations about the universe and encasing some very native dogmatizations as well as latter and more mature development, are often not easy to follow or enjoy, made

worse by commentaries by scholars, who help to split the hair, not yet split fine enough by the forest sages of ancient India.

-Lin Yutang

Wisdom of India, 1955.

The spirit of the *Upanishads* is the spirit of the Universe. Brahman, God himself, is their underlging spirit.

- Juan Mascaro

The Upanishads, 1965.

The *Upanishads* are the foundations on which the beliefs of millions of human beings, who were not much inferior to ourselves, are based. Nothing is more sacred to man than his own history. At least as memorials of the past the *Upanishads* are worth our attention.

- S. Radhakrishnan

The Principal Upanishads, 1953.

There is no important form of Hindu thought, heterodox Buddhism included, which is not rooted in the *Upanishads*.

-M. Broomfield

Religion of the Vedas, 1908.

The *Upanishads* are the Himalayan springs from which have flowed the rivers of the spirit which have watered the Indian peninsula for the last twenty-five centuries.

-D.S. Sharma : The Nature and History of Hindusim

The Religion of the Hindu, 1953.

The *Upanishads* are the finest flower of the Vedic thought it was in the *Upanishadic* period that the

foundations of Hinduism were well and truly laid. The latter ages but built a superstructure on them. All orthodox schools of Hinduism look upon the Upanishads as their supreme authority.

- **D.S. Sharma : The Nature and History of Hinduism**
The Religion of the Hindus, 1953.

The Upanishads are the chief source of information about Hindu philosophy. They explain the relation between matter, soul and God. They deal with the well-known Hindu principles of Karma, salvation and methods of attainment. The Upanishads assert that there is only one creator who is true, omnipresent and omniscient. In fact, the entire Vedic literature would be lifeless without the Upanishads.

- **S.C. Raychoudhary**
History of Ancient India, 1990.

The Upanishads are a product of Aryo-Dravidian thought in which both the elements are found transformed.

- **K. Satchidananda Murty**
Philosophy in India, 1985.

The *Bhagvada Gita* and the Upanishads contain such godlike fullness of wisdom on all things that I feel the authors (Goethe, Wordsworth, Emerson, and Thoreau) must have looked with calm remembrance back through a thousand passionate lives, full of feverish strife for and with shadows ere they could have written with such certainty of things which the soul feels to be sure.

- **John Eglinton**
Vedanta for the Western World, 1948.

The period of the Upanishads was one of profound religious discontent. The old beliefs were in the melting pot;

the later Vedas show a growing desire to probe into the origin and destiny of man, and there now arose a new religious philosophy, with a number of elements quite foreign to the spirit of the earlier hymns.

- **H. G. Rawlinson,**

India : A Short Cultural History, 1937.

In spite of the profundity and brilliance of Upanishadic ideas, they cannot be regarded as sufficient for the moral or religious needs of the masses. In the first place, they could make their appeal only to the intelligentsia, but failed to impress the average man to whom the attainment of such a profound knowledge appeared as a utopian ideal. Secondly, while the *Rig Veda Samhita* showed an analytic process in discovering one great God behind the visible phenomena of nature, the Upanishads follow from the beginning an intuitive method. Their conclusions were not based on an intelligible chain of reasoning and arguments, but held out merely as the experience or realization of great minds. They were therefore to be accepted on faith. Thirdly, although by implication they denied the efficacy of ritualistic *yagna* for the purpose of salvation, they prescribed no substitute for it, which an average man could normally pursue for developing his religious life.

- **Swami Nikhilananda**

The Upanishads, 1949.

No doubt, the human soul, when struggling with the gross self, is the highest in the world, but that is not the highest realisable. Freedom of spirit is reached when the God in him realizes itself. The ideal which the Upanishads

set forth is that man must become one with God, and this is the goal of life.

- **S.Radhakrishnan**
Glimpses of World Religions, 1957.

The philosophy of the Upanishads has been impugned as pessimistic; but the type of pessimism which is found in them is the common note of all philosophy. Man constantly desires to escape from doubt and despair. In the Upanishads we do not find that kind of pessimism which calls upon a being to suppress all efforts. In the philosophy of the Upanishads we find a constant faith in life, a zest for living, an effort at self-conquest and a search for truth.

- **S. Radhakrishnan**
Glimpses of World Religions, 1957.

In the age of the Upanishads *moksha* became the end, and transcendent knowledge, *jnana*, became the means. The gods receded into the background and so did the sacrifices. Even the knowledge of the Vedas was considered to be inferior knowledge.

- **D.S. Sharma : The Nature and History of Hinduism**
The Religion of the Hindus, 1953.

The Upanishads are a mystical interpretation of man and God and the universe. Known as the Vedanta, because they constitute the end of the Vedas, or that whole body of philosophic development from 1500 to 600 B.C., they are in a sense an anthology of transcendental thinking on man's search beyond logic and reality for infinite bliss.

- **Saxe Commins & Robert N. Linscott (ed.)**
The Speculative Philosophers, 1947.

The Upanishad states that divine grace (*prasada*) is needed for salvation.

- M. Hiriyanna

The Essentials of Indian Philosophy, 1948.

These philosophical treatises will always maintain a place in the literature of the world, among the most outstanding production of the human mind in any age and in any country.

- Max Muller

In the Upanishads we have scriptures which, among all the holy scriptures of the world, displays the most scientific spirit in connection with spiritual enquiry.

- C. Rajagopalachari

The Brahman of the Upanishads is, however, beyond all conception: it includes all, but it is beyond all. To become one with Brahman means a process of deep thought, before we can transcend thought, love and work are easier ways.

- Juan Mascaro

The Bhagvad Gita, 1962.

The bold Upanishadic speculations were the outcome of a creative intellect and critical spirit which revolted against the mechanical, and sometimes cruel, ceremonials of the Brahmana age.

- Dawee Daweeworn

Brahmanism in South East Asia, 1982.

The seers of the Upanishads did not establish a church, or found a definite religion, but the seers of the spirit in all religions agree that communion with the highest is not a problem of words but of life.

- **Juan Mascaro**

The Bhagvad Gita, 1962.

The Upanishads are respected not because they are a part of *sruti* or revealed literature and so hold a reserved position but because they have inspired generations of Indians with vision and strength by their inexhaustible significance and spiritual power.

- **S. Radhakrishnan**

The Principal Upanishads, 1953.

Jnana is the centre of the Upanishad, the means of reaching Brahman.

- **Juan Mascaro**

The Bhagvad Gita, 1962.

In the Upanishads we find traces of free thinking which appealed to the masses.

- **S. Radhakrishnan**

Our Heritage, 1973.

'Socrates is stated to have brought philosophy down from heaven to earth; the seers of the Upanishads discovered that heaven itself is on the earth, could but one realize it.

- **M. Hiriyanna**

The Essentials of Indian Philosophy, 1948.

The essence of the Upanishads is summed up in the words 'Tat Tvam Asi,' ('That Thou Art'). Salvation is communion with Truth: *Satyam jayate*, says the *Mundaka*

Upanishad, truth is victory; to find truth is to conquer. The joy of the Infinite is ever with us, but we do not know this truth. We are like the beggar in the story who had been begging all his life in the same place. He wanted to be rich, but he was poor. When he died they found a treasure of gold buried just under the place where he had been begging. If he had only known how easy it was to be rich ! True knowledge of the self does not lead to salvation; it is salvation.

- Juan Mascaro

The Bhagvad Gita, 1962.

Schopenhauer is credited to have read a Latin translation of a Persian translation of the Upanishads, which influenced his philosophic speculations about the world as will and as idea.

- Lin Yutang

Wisdom of India, 1955.

Buddhism has its origin in the Upanishads.

- S. Radhakrishnan

Our Heritage, 1973.

The Upanishads are strictly speaking the speculations of the Indian forest sages about the world system, and therefore quite different from the hymns of the *Rigveda*. The entire collection breathes the spirit of a troubled enquiry into the problems of the reality, the individual soul and the world soul behind the phenomena.

- Lin Yutang

Wisdom of India, 1955.

We have in the theory of Nagarjuna a philosophically sustained statement of the central position of the Upanishads.

- S. Radhakrishnan

Indian Philosophy Vol. I, 1923.

The Upanishads contain the essence of Hinduism's spiritual message. They have guided and inspired India's greatest minds for the last twenty-five centuries.

- Fritjof Capra

The Tao of Physics, 1975.

It is the 'troubled intensity' of man's search after the soul and its moral earnestness that seems to constitute the value and significance of the Upanishads. Nor can it be said that the final message of the Upanishads can be ignored even today.

- Lin Yutang

Wisdom of India, 1955.

In general the Upanishads proclaim salvation by knowledge or realization rather than by faith or works. Their ethics are fundamentally pragmatic. Good and evil are resolved in the all-pervading Brahman and are relative terms only. From the point of view of the seeker after truth, that is good which leads him to the realization of Brahman, and evil the reverse.

-A.L. Basham

The Wonder that was India, 1934.

The Upanishads are regarded as a revival or rather a realisation of something found already in the Vedic hymns.

The *Bhagvadgita* professes to sum up the teaching of the Upanishads.

- **S. Radhakrishnan**

Indian Philosophy, Vol. I, 1923.

The word Upanishad literally means "secret teaching" (*rahasya*) or the teaching which was jealously guarded from the unworthy and was imparted, in private, only to pupils of tried character.

- **M. Hiriyanna**

The Essentials of Indian Philosophy, 1948.

The Upanishads are instinct with a spirit of enquiry, of mental adventure, of a passion for finding out the truth about things. The search for this truth is, of course, not by the objective methods of modern science, yet there is an element of the scientific method in the approach.

- **Jawaharlal Nehru**

Discovery of India, 1946.

The Upanishads consist of discourses on the nature of the Supreme Reality and are documents of immense significance for the Hindu philosophy.

- **K.M. Sen**

Hinduism, 1961.

One of the main teachings of the Upanishads is: know thyself. The philosophical implication of this teaching is that the essential or real self (*atman*) is different from the empirical self (*jiva*), and that true philosophical knowledge consists in not confusing the one with the other.

- **R.N. Dandekar: Role of Man in Hinduism**

The Religion of the Hindus, 1953.

The Upanishads, dating from about 800 B.C., take us a step further in the development of Indo-Aryan thought, and it is a big step.

-Jawaharlal Nehru
Discovery of India, 1946.

The Upanishads had no set theory of philosophy or dogmatic scheme of theology to propound. They hint at the truth in life, but not as yet in science or philosophy.

-S. Radhakrishnan
Indian Philosophy, Vol, I, 1923.

The remarkable development in the age of the Upanishads was that the law of Karma and birth became one of the fundamental tenets of Hindu philosophy and religion.

- D.S. Sharma : The Nature and History of Hinduism
The religion of the Hindus, 1953.

The concluding portions of the Aranyakas are called the Upanishads. These are intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy.

-Chandradhar Sharma
A Critical Survey of Indian Philosophy, 1960.

The Upanishads speak with the double voice of philosophy and religion. They represent the highest reality as Absolute and God, Brahman and *Parmensvara*. They speak of salvation as becoming one with Brahman as well as dwelling in the city of God.

-S. Radhakrishnan
Indian Philosophy, Vol. II, 1923.

In the *Katha Upanishad* the body is described as the chariot, the mind is the reins, the intellect is the charioteer, the senses are the horse, and the objects of the senses their road. The self is the rider, seated in the chariot. Unless the rider has understanding and can make the charioteer control his horse, he can never attain the goal.

- **Swami Vivekananda**

The Complete Works, Vol. VIII.

The Upanishads contain the germs of the orthodox schools of Indian philosophy.

- **Jadunath Sinha**

The Foundation of Hinduism, 1955.

The Upanishads, though traditionally looked upon as a part of the Vedic literature, are really a protest against the Vedic cult..... The Rishis of the Vedas saw behind the universe a number of gods and the Brahmanas laid down detailed instructions for the worship of these gods. The chief topic of the Upanishads is the unity of godhead.

- **Shakuntala Rao Shastri**

Aspirations from a Fresh World, 1961

Upanishads, increasingly clear and direct in their language, became the fountain - head of the highest Indian thought and replaced the inspired verses of Vasistha and Vishwamitra.

- **Aurobindo Ghose**

The Secret of the Veda, 1965.

The great Upanishads are the deep, still mountain tarns, fed from the pure water of the everlasting snows, lit by clear sunshine, or by night, mirroring the high serenity of the stars.

- **Charles Johnson** : **Preface to Paul Deussen's**
The system of the Vedanta, 1912.

The Upanishads are more distinct with the spirit of joy and bliss than the sense of suffering and weariness.

- **A. Barth**
Religions of India, 1891.

The philosophy of the Upanishads like all religious thought in India, is avowedly a quest of happiness and this happiness is found in some form of union with *Brahman*.

- **Charles Eliot**
Hinduism and Buddhism, 1921.

The Upanishads guarantee illumination, freedom, peace, and valour as the highest consummation of life for all, and point out to sacrifice, action, and concentration as the way to such consummation.

- **R.K. Garg**
Upanishadic Challenge to Science, 1978.

The sages of the Upanishads are bliss-intoxicated. They find their consummation in the life of bliss, immortality, and freedom, which Brahman is an embodiment of.

- **Charles Eliot**
Hinduism and Buddhism, 1921.

The Upanishads have the unique power of self-renewal. They are evergreen, they are eternal, they are

ageless..... They contain a message for all ages and especially for our own.

-R.K. Garg

Upanishadic Challenge to Science, 1978.

In the age of the Upanishads there was an earnest pursuit of knowledge and a high level of culture It was thus an age of profound religious and metaphysical enquiry based upon deep and varied culture.

-Shakuntala Rao Shastri.

Aspirations from a Fresh World, 1961.

The Upanishadic era represents the zenith of India's cultural growth. The early enthusiasm and joy of living of the Vedic Aryans now firmly settled in their new land was sobered by considerable thoughtfulness and an awareness of the deep sorrow underlying all forms of life.

- Amaury de Reincourt

The Soul of India, 1960.

In indicating the infinitude of the Supreme Spirit, or Reality, the Upanishads verge on the agnosticism of modern times. But yet it is not agnosticism. Though fully realising the incomprehensibility of the Supreme Spirit, they emphatically repudiate the cravenness of modern agnosticism.

- Shakuntala Rao Shastri

Aspirations from a Fresh World, 1961.

When properly understood, the Upanishads are sure to be cherished as the most precious legacy of humanity.

- Shakuntala Rao Shastri

Aspirations from a Fresh World, 1961.

It is also contended that even in the Upanishads there is a beginning of revolt against this authoritative nature of the Vedas and the ritualism developed in the Vedas.

-C. Kunhan Raja

Some Fundamental Problems in Indian Philosophy, 1960.

The Upanishads are glimpses of spiritual vision, intuitive guesses at truths by seers; but in them are to be found the germs of most of the systems of philosophies that have subsequently developed.

- Shakuntala Rao Shastri

Aspirations from a Fresh World, 1961.

It will not be possible hurriedly to estimate the contribution which the Upanishads are likely to make to the formation of tendencies in contemporary thought.

- R.D. Ranade

A Constructive Survey of Upanishadic Philosophy. 1926.

The Upanishadic "message of joy, strength, faith, and vision, is as much needed today as it was when first proclaimed."

- Swami Nikhilananda

The Upanishads, 1949.

The Upanishadic "truths are universal and perennial and will always inspire humanity. Today, the opportunity has come through modern means of communication, modern methods of transmitting ideas, to effect the widest diffusion of this immense fund of inspiration.

-Swami Ranganathananda

The Message of the Upanishads, 1968.

The Upanishads are the great mine of strength. Therein lies the strength enough to invigorate the whole world. The whole world can be vivified, made strong, energised through them. They would call with trumpet voice upon the weak, the miserable, and the down-trodden of all races, all creeds, all sects, to stand on their feet and be free. Freedom -physical freedom, mental freedom and spiritual freedom - are the watchwords of the Upanishads.

- Swami Vivekananda

Complete Works, Vol. III.

The Upanishadic thought possesses "a significance reaching far beyond the Upanishads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind."

- Paul Deussen

The Philosophy of the Upanishads, 1906.

The Upanishads are "of great present-day importance.

- R. E. Hume

The Thirteen Principal Upanishads, Oxford, 1951.

The Upanishads do not deny the world like the idealists or deny the self like the materialists. They affirm both, but with primacy for the self since the world is seen, touched and felt by the self.

- Krishna Chaitanya

A Profile in Indian Culture, 1975.

The Gita

The synthetic outlook and catholic spirit of Hinduism are seen at their best in the religion of the *Bhagavad Gita*.

-Satis Chandra Chatterjee : Hindu Religious Thought
The Religion of the Hindus, 1953.

The majority of Hindus consider the Bhagavad Gita as the Hindu Holy Bible. It is said in one of the Hindu scriptures that if the Upanishads can be considered as cows, the Bhagavad Gita can be considered as milk. Truly, the Bhagavad Gita is the essence of the Vedas. It is indeed a summation of the Upanishads.

-Ed Viswanathan
Am I Hindu?, 1993.

The aim of the *Gita* is not so much to teach a theory as to enforce practice, *dharma*. We cannot separate in theory what is not separable in life. The duties of civic and social life provide religion with its tasks and opportunities. Dharma is what promotes worldly prosperity and spiritual freedom.

- S. Radhakrishnan
The Bhagavadgita, 1948.

The *Bhagavad Gita* is a valuable aid for the understanding of the supreme ends of life.

- S. Radhakrishnan
The Bhagavadgita, 1948.

While the Buddhist ideal exalts a life of contemplation, the *Gita* attracts all those souls who have a relish for action and adventure.

- S. Radhakrishnan
The Bhagavadgita, 1948.

The Bhagavad Gita is the most important scripture of the Hindus because it advocates selfless action. It teaches the importance of the annihilation of the desire and ego. It teaches the different ways to control the mind and the senses. The beauty of the Bhagavad Gita is that it requires of a man complete change of consciousness rather than mere changes in lifestyle or in outward appearance.

-Ed Vishwanathan
Am I a Hindu?, 1993.

It (The *Gita*) is a powerful shaping factor in the renewal of spiritual life and has secured an assured place among the world's great scriptures.

- S. Radhakrishnan
The Bhagavadgita, 1948.

The theology of the theistic portions of the *Bhagvad Gita* has much in common with that of Christianity, and this may be one of the reasons it has been so widely read in the Western World.

-A.L. Basham
The Origins and Development of Classical Hinduism, 1989.

The crown jewel of the spiritual teachings of India is the *Bhagvad Gita*. Not only is it beautifully and inspiringly written, but it encapsulates all that is highest, noblest, and

best in the Hindu Way of Awakening. It contains the very essence of the Upanishads, which in turn contain the essence of the spiritual teachings of the Vedas.

- **Swami Kriyananda**

The Hindu Way of Awakening, 1999.

The *Bhagvada Gita* has come to be looked upon as the layman's Upanishad, for it presents the great teachings of the Upanishads in such a simple and beautiful form that the common people can understand them.

-**D.S. Sharma : The Nature and History of Hinduism**

The Religion of the Hindus, 1953.

The *Bhagvad Gita* is the best known Hindu text in the West, for it was the first to be translated into a European language by the pioneer Sanskritist Charles Willkins, in 1785 and versions of it exist in all the major languages of the world.

-**A.L. Basham**

The Origins and Development of Classical Hinduism, 1989.

The *Gita* may be really regarded as the gosepl of love and peace and goodwill among the nations and reces of mankind, as the one scripture of the union of the East and the West.

-**A.D. Pulsaker**

Studies in the Epics and Puranas, 1955.

Our literary sources begin with the *Rigveda* (1200 or more B.C.), and only end with the most modern Vaisnava, Saiva and Tantric theological treatises. We must, however, especially mention the *Bhagavad Gita* as possibly the most important single work ever produced in India: one book of eighteen chapters is not, as it has been sometimes called, a

"sectarian" work, but one universally studied and often repeated daily from memory by millions of Indians of all persuasions: it may be described as a compendium of the whole Vedic doctrine to be found in the earlier Vedas, Brahmanas and Upanishads, and being therefore the basis of all the later developments, it can be regarded as the focus of all Indian religions.

-Ananda K. Coomaraswamy

Hinduism and Buddhism, 1943.

The *Gita* is the most influential work in Indian thought.

-S. Radhakrishnan

Indian Philosophy, Vol I, 1923.

The *Gita* ethics is ethics of activism *Karmayoga* The life of action is better than renunciation. The ethics of the *Bhagvata Gita* is not asceticism, but perfectionism.

-Jadunath Sinha

The Foundation of Hinduism, 1955.

The *Gita* is the milk milked out of the Upanishad cows and is particularly influenced by the *Katha* and the *Ishaa* (Upanishad).

- Chandradhar Sharma

A Critical Survey of Indian Philosophy, 1960.

In the *Bhagvad Gita* we have a type of religious thought which may be said to be a monumental synthesis of the main trends of religio- philosophical thought in the epic period of Indian history. It gives the quintessence of the

Upanishadic philosophy as that is vitalized by the touch of the emotional and active elements of the religious life.

-Satis Chandra Chatterjee : Hindu Religious Thought

The Religion of the Hindus, 1953.

The *Bhagvad Gita* contains teaching for every level of spiritual development. Like a divine mirror, it reflects back to the reader his own present state of consciousness, and his potential for further growth.

- Swami Kriyananda

The Hindu Way of Awakening, 1999.

It (*Gita*) is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life.

- Annie Besant

Quoted from *A Critical Survey of Indian Philosophy*, 1960.

It has been universally admired as a source of inspiration to millions of non-Hindus as well as to the descendants of those for whom it was originally composed.

-A.L. Basham

The Origins and Development of Hinduism, 1989.

The *Bhagwad Gita* is a partly philosophic, partly devotional inspired utterance of Krishna immediately before the great battle between the Kurus and the Pandavas and spoken in reply to Arjuna's protest that he has no will to slay his friends and kinsmen.

- Sister Nivedita & Ananda Coomaraswamy

Hindus and Buddhists, 1916.

The *Bhagawada Gita*, the Holy Bible, the Koran, the Torah, the Dhammapada and other scriptures are open to all.

- **Ed. Viswanathan**
Am I a Hindu?, 1993.

During the 2500 years since it was written Indian humanity has gone repeatedly through the process of change and development and decay; experience has succeeded experience, thought has followed thought, but it has always found something living in the *Gita*, something that fitted into the developing thought and had a freshness and applicability to the spiritual problems, that afflict the mind.

- **Jawaharlal Nehru**
Discovery of India, 1946.

When Krishna reveals himself as the supreme god and shows his transcendent forms, Arjuna falls to the ground in terror, unable to bear the awful splendor of the theophany. The god admittedly states that he is in the heart of all beings, that he raised his worshippers from the sea of transmigration and that they are very dear to him, but he is still rather God Transcendent than God Immanent.

-**A.L. Basham**
The Wonder That Was India, 1934.

There is a well-known Sanskrit verse which compares the Upanishads to cows, the *Gita* to milk, Krishna to a milkman, Arjuna to a calf and the wise men to those who drink the milk.

-**D.S. Sharma : The Nature and History of Hinduism**
The Religion of the Hindus, 1953.

The greatness of the *Gita* as a world scripture consists in the fact that it makes its chief ideal of Karma-yoga, a concrete way of life.

-P. Nagaraja Rao

Essays in Indian philosophy and Religion, 1971.

The *Bhagvadgita* is primarily a yoga *sastra* giving us the chief means by which we can attain the truly religious life. They form together the absolute standard for the Hindu religion.

- S. Radhakrishnan

The Hindu View of Life, 1927.

The *Bhagavata* is fried in the butter of *Jnana* (knowledge) and soaked in the honey of love (*Bhakti*).

- Sri Ramakrishna Paramhansa

The *Gita* is the gospel that teaches the way to perfect one's self and realize the divine potential in man. The *Gita* has influenced contemporary Indian thought as no other single book has done. It is catholic in its message, comprehensive in its outlook and concrete in its suggestions. It has given the religion of spiritual humanism.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

The *Bhagvad Gita* has been to generations of pious Hindus what Imitation of Christ has been to Christians.

- H. G. Rawlinson

-India : A Short Cultural History, 1937.

The *Gita* is like a mighty ocean at whose shores infants can play, in whose depths giant Souls can swim.

- **Sophia Wadia**

The Brotherhood of Religions, 1939.

The way of life taught in this living spring of Hindu ethos is based expressly on the equal dignity and sacredness of every form of labour that falls to one's lot ... Indeed, the *Gita* lays down in a unique manner the whole socialist doctrine by characterizing work as a religious offering in the truest sense.

- **C. Rajagopalachari**

Hinduism : Doctrine and way of life.

A most luminous and priceless gem which gives peace to afflicted soul and makes us masters of spiritual wisdom.

- **Lokmanya Tilak**

Quoted from *A Critical Survey of Indian Philosophy, 1960.*

The *Gita* deals with metaphysics, religion and ethics, and has been rightly called the Gospel of Humanity.

- **Chandradhar Sharma**

A Critical Survey of Indian Philosophy, 1960

A unique synthesis of the highest knowledge, the purest love and the most luminous action in it.

- **Mahamana Malaviya**

Quoted from *A critical Survey of Indian Philosophy, 1960.*

The *Bhagavad Gita* teaches us that one attains union with God through knowledge, love and action. These three must develop together so that we can unite with God

through the divination of intelligence, love and action. This is called integral yoga.

- Swami Ramdas

Ramdas speaks, 1974.

This *Gita*, or song, has become a gospel universally acceptable among all Indian sects. No single work of equal length so well expressed the characteristic trend of Indian thought, or so completely depicts the Indian ideals of character.

- Sister Nivedita & Ananda Coomaraswamy

Hindus and Buddhists, 1916.

In the *Bhagavad Gita* (500-400 B.C.) Krishna declared that he is the science of the self (*adhyatmavidya*) among sciences, and dialectic (Veda) among the different types of reasoning, because whatever is best in any class of things represents divine glory (*Vibhuti*). This means the science of the Self is the best science, while dialectic is the best logic.

-K. Satchidananda Murty

Philosophy in India, 1985.

It (*Gita*) is accepted by all Hindu sects as authoritative. It is free from dogma. In a short compass it gives a complete reasoned moral code. It satisfies both the intellect and the heart. It is thus both philosophical and devotional. Its appeal is universal. The language is incredibly simple.

- Mahatma Gandhi

The Indian mind had become prone to indulge in mere moral discourses and thoughts of moral exaltation, unassociated with a theistic faith, as appears clear from

Buddhism and other systems, and also from dry moral dissertations of which the *Mahabharat* is full. Such a system as that of the *Bhagavadgita* was, therefore, necessary to countertact these tendencies.

- **Ramkrishnan Gopal Bhandarkar**

Vaisnavism, Saivism and minor religious systems, 1913.

It is a book conveying lessons of philosophy, religion and ethics. It is not looked upon as a *sruti*, or a revealed scripture, but is regarded as a *smriti*, or a tradition.

- **S. Radhakrishnan**

Indian Philosophy, Vol. I, 1923.

The *Bhagavadgita* is the result of development of the religious and philosophic speculation that prevailed before the rise of Buddhism.

- **Ramkrishnan Gopal Bhandarkar**

Vaisnavism, Saivism and minor religious systems, 1923.

The *Gita* transforms the Vedic theory of sacrifices and reconciles it with true spiritual knowledge.

- **S. Radhakrishnan**

Indian Philosophy, Vol. 1, 1923.

The *Gita* contains the gospel of work, the gospel of *Bhakti* or Devotion and the gospel of Jnana or knowledge. Life should be a harmonious whole of these three. But the gospel of service is the basis of all.

- **Mahatma Gandhi**

Young India, 1927.

The *Gita*, by bringing together the science of the Self and dialectic indicates the close connection between the two. True knowledge is born out of dialectic (*avadavade*

jayate tattvabodhah), if it is in accordance with perception and spiritual experience.

- K. Satchidananda Murty
Philosophy in India, 1985.

Every school of thought and philosophy looks up to it and interprets it in its own way. In times of crisis, when the mind of man is tortured by doubt and is torn by the conflict of duties, it has turned all the more to the *Gita* for light and guidance. For it is a poem of crisis, of political and social crisis, even more so, of crisis in the spirit of man.

-Jawaharlal Nehru
Discovery of India, 1946.

The *Gita* attempts a spiritual synthesis which could support life and conduct on the basis of the Upanishadic truth, which it carries into the life-blood of the Indian people.

-S. Radhakrishnan
Indian Philosophy, Vol. I, 1923.

The *Gita* was perhaps the first to enlarge the concept of *Bahujanhita* (the good of many people) into that of *Sarvabhutahita* (the good of all beings).

.... It also made an outstanding contribution by redefining sacrifice (*yajna*), yoga, and renunciation (*sannyasa*) and making them more meaningful.

-K. Satchidananda Murty
Philosophy in India, 1985.

Although revered by many Hindus as the very word of God, the *Bhagvad Gita* has been severely handled by critics, both Hindu and non-Hindu. Spiritually it is a disappointment. Although it starts on one of the most

poignant themes in the whole range of philosophy, presenting an enigma of profound and moving import in terms of deep sympathy and psychological insight, the main text is an anti-climax. It is replete with tautology, contradiction and rhetoric, and according to one critic, seems to have been conceived by a mind ridden with vague philosophical concepts far removed from the basic issue involved.

- **Benjamin Walker**

Hindu World, 1968.

The *Gita* is held to be the crown jewel of all Indian literature. Krishna teaches the higher truths of philosophy and religion to Arjuna..... Practically the whole of the Vedanta philosophy is included in them.

- **Swami Vivekananda**

The Complete Works, Vol. VIII.

This book (*Gita*) is rightly regarded as one of the greatest masterpieces of Hindu thought. It is written in verse, and deals with moral, religious and metaphysical problems, in a loose form. It is its lack of system and method which gives it peculiar charm more akin to the poetry of the Upanishads than to the dialectical and systematic Hindu thought.

- **Surendranath Dasgupta**

History of Indian Philosophy, Vol. I, 1922.

The *Bhagvad Gita*, ever since its composition in the first millennium B.C., has been the basic Hindu religious code of conduct, and countless generations have been influenced by its moral values.

- **K.M. Sen**

Hinduism, 1961.

The *Bhagvad Gita* is the cream of Hindu philosophy and is venerated as the spoken words of God.

-C. C. Joseph

John Kenneth Galbraith Introduces India, 1974.

The *Gita* appeals to us not only by its force of thought and majesty of vision, but also by its fervour of devotion and sweetness of spiritual emotion.

- S. Radhakrishnan

Indian Philosophy, Vol. 1, 1923.

The *Gita* is a compendium of the subtlest philosophical thoughts and spiritual mysticism and as such its true purport is not intelligible to the laymen of the world. The religion of the *Gita* may be understood and practised only by a fortunate few, but it cannot be the basis of social discipline or popular theocracy.

- Mahatma Gandhi

The book (*Gita*) is nowhere a call to leave the world, but everywhere an interpretation of common life as the path to that which lies beyond. "Better for a man is his own duty, however that be easy" Holding gain and loss as one, prepare for battle. "That the man who throws away his weapons, and permits himself to be slain, unresisting in the battle, is not the hero of religion, but a sluggard and a coward, that the true seer is he who carries his vision into action, regardless of the consequences to himself; this is the doctrine of the "*Gita*" repeated again and again. The book is really a battle-cry. Spirituality is, with it, not retreat from men and things, but a burning fire of knowledge that destroys bondage, consumes sluggishness and egoism, and penetrates everywhere. Not the withdrawn, but the transfigured life,

radiant with power and energy, triumphant in its selfless religion.

-Sister Nivedita

Quoted from *Eminent Orientalists*, 1922.

In Hinduism, the Veda is regarded as the ultimate source and authority for our knowledge of God. Yet, the *Bhagavadgita* has irresistibly charmed, stolen, and enshrined itself in the hearts of Hindus everywhere, and is regarded as a guide for moral conduct in the world.

-Anantananda Rambachan

The Hindu Vision, 1992.

The most beautiful, perhaps the only true philosophical song existing in any known tongue.

-William Von Humboldt

This famous and marvelous Sanskrit poem occurs as an episode of the *Mahabharata*, in the sixth - or "*Bhishma*" *Parva* of the great Hindu epic. It enjoys immense popularity and authority in India, where it is reckoned as one of the "Five Jewels" (*Pancharatnani*) of Devanagiri literature. In plain but noble language it unfolds a philosophical system which remains to this day the prevailing Brahmanic belief, blending as it does the doctrines of Kapila, Patanjali and the Vedas.

-Max Muller

Quoted from *Eminent Orientalists*, 1922.

In the *Bhagvad Gita* Arjuna becomes the soul of man and Krishna the charioteer of the soul.

- Juan Mascaro

The Bhagvad Gita, 1962.

The greatness of the *Bhagvad Gita* is the greatness of the universe, but even as the wonder of the stars in heaven only reveals itself in the silence of the night, the wonder of this poem only reveals itself in the silence of the soul.

-Juan Mascaro

The Bhagvad Gita, 1962.

Behind his (the author's) teaching was the fervour of a great religious poet, which transcended the narrow framework of a contemporary social and religious law. Hence the inspiration of the *Bhagvad Gita* has been widely felt in India from the time of the Guptas to the present day, and it has been commended by Christians and Muslims, as well as by the Hindus whose most influential scripture it is.

- A.L. Basham

The Wonder That Was India, 1934.

In the *Bhagvad Gita* we have faith, a faith based on spiritual vision. In this vision we have light. Shall we see? This Song calls us to Love and Life. Shall we hear?

- Juan Mascaro

The Bhagvad Gita, 1962.

The final consummation of Vedic philosophy is to be found in the *Bhagwad Gita*.

- Lin Yutang

Wisdom of India, 1962.

The *Gita* is the first attempt at systematization of the truths of the Upanishads. The poet philosopher of the *Gita* continues the evolution of the thought of the Upanishads and enriches the philosophy and religion of the Vedic

tradition with his deeper insight as well as with experiences of other cultures of his times.

- Jitendra Nath Bose

The Modern Review, January, 1943.

"He who knows neither fear nor desire," "says the *Gita*, it is the true monk". Like a jewel the *Gita* is set in the epic of *Mahabharata*.

- S. Radhakrishnan

The *Gita* is an excellent treatise on philosophy and theology, but it does not deal with social legislation.

- Mahatma Gandhi

The *Bhagvad Gita* is like a little shrine in a vast temple, a temple that is both a theatre and a fair of this world.

- Juan Mascaro

The Bhagvad Gita, 1962.

Inasmuch as the *Bhagvad Gita* gives us guidance on all points of spiritual life-*Karma*, *Bhakti*, *Dhyana* and *Jnana* and as its message is addressed to all men without any distinction, it is considered a universal gospel. It is undoubtedly the greatest scripture of the world.

-D.S. Sharma

Essence of Hinduism, 1971.

The *Gita* is not only my Bible or my Koran; it is more than that it is my mother. I lost my earthly mother who gave me birth long ago; but this eternal mother has completely filled her place by my side ever since.

-Mahatma Gandhi

Harijan, 1934.

Self-harmony, or self-control, is again and again praised in the *Bhagvad Gita* - All perfection in action is a form of self-control, and this sense of perfection is the essence of the *Karma* yoga of the *Gita*. The artist must have self-control in the moment of creation, and all work well done requires self-control. But the *Bhagvad Gita* wants us to transform our whole life into an act of creation.

-Juan Mascaro

The Bhagvad Gita, 1962.

The *Gita*, as it is commonly called, is a dialogue between god Krishna and the warrior Arjuna, who is in great despair, being forced to combat his own kinsmen in the great family war which forms the main story of the *Mahabharata*. Krishna, disguised as Arjuna's charioteer, drives the chariot right between the two armies, and in this dramatic setting of the battlefield, he starts to reveal to Arjuna the most profound truths of Hindus. As the god speaks, the realistic background of the war between the two families soon fades away and it becomes clear that the battle of Arjuna is the spiritual battle of human nature, the battle of the warrior in search of enlightenment. Krishna himself advises Arjuna.

Kill therefore with the sword of wisdom the doubt born of ignorance that lies in thy heart. Be one in self-harmony, in yoga, and arise, great warrior, arise.

- Fritjof Capra

The Tao of Physics, 1975.

Krsnarjuna samvada is the personal communion of the individual with the Supreme. It is the contact with the Supreme. It is the experience of the Supreme. The two are

not to be regarded as two diverse entities. Every individual has a fragment of the spirit of God.

- S. Radhakrishnan

Our Heritage, 1973.

When the British Empire is lost in oblivion, when its sources of wealth and prosperity are not remembered, this scripture (*the Gita*) and the lessons it contains will continue to inspire millions of people in this world.

- Warren Hastings

Quoted from the English translation of the *Gita* by Sir Charles Wilkins.

The detachment taught by the *Gita* is not stoicism; for it involves attachment to God. The *Gita* insists on a life of activity performed as an offering to God, free from any sense of one's agency or desire for the fruit.

-P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

The *Bhagavad Gita* stands in relation to Hinduism as the *Sermon of the Mount* stands in relation to the Christian teachings. It has been described as the "Essence of the Vedas". An Indian saint has said, "All the Upanishads are the cows, the Lord Himself is the Milker, Arjuna the calf, and those of purified understanding are the drinkers of the milk, the supreme nectar of the *Gita*."

- Lin Yutang

Wisdom of India, 1955.

The teachings of the *Gita* was originally a non-sectarian Upanishad. The teachings of the *Gita* are universal

and eternal truths which transcend all limitations of space and time.

-Jitendra Nath Bose

The Modern Review, January, 1943.

One of the greatest of the religious phenomena of world.

- E. J. Thomas

The *Gita* is one of the cleverest and more comprehensive summaries of the perennial philosophy ever to have been made. Hence its enduring value not only for the Indians but for mankind.... The *Bhagwad Gita* is perhaps the most systematic spiritual creature of the perennial philosophy."

- Aldous Huxley

The *Gita* says in unequivocal terms that action surpasses renunciation of action. The *Gita* does not teach that the world is a shadow and an illusion. It exhorts men to live in fullness of active life with the spirit chained to the Supreme.

- S. Radhakrishnan

Glimpses of World Religions, 1957.

The *Bhagvad Gita* expounds a philosophy of life which breathes the live convictions of its teacher and exemplar. It is a philosophy which imparts wisdom to man without imperilling his zest in life.

- Swami Ranganathananda

The Eternal Values, 1960.

The *Gita* represents a unique synthesis of action, devotion and knowledge.

- Chandradhar Sharma

A Critical Survey of Indian Philosophy, 1960.

The *Bhagavad Gita* is a magnificent and successful attempt to identify the Buddhist Nirvana with the Upanishadic Brahman, reconcile some fundamental Samkhyan ideas and Yogic techniques with Upanisadic metaphysics and method of self-attainment, harmonise the *bhaktivada* of Bhagavatas with the *jnanavada* (gnosticism) of the Vedantis, and proclaim that the Supreme Person, transcending the imperishable world of the spirit and the perishable world of time and space is the sole support (*pratistha*) of the immortal and immutable Brahman, the eternal Dharma and absolute happiness.

- **K. Satchidananda Murty**

Philosophy in India, 1985.

The *Bhagvatgita* which forms part of the *Bhishma parva* of the *Mahabharata* is the most popular religious poem of Sanskrit literature. It is said to be "the most beautiful, perhaps the only true philosophical song existing in any known tongue.

- **S. Radhakrishnan**

Indian Philosophy, Vol. I, 1923.

His (Arjuna's) cry is a simple yet tremendous one, significant of the tragedy of man, which all who can see beyond the actual drama of the hour can recognise. The mood of despair in which Arjuna is found in the first chapter of the *Gita* is what the mystics call the dark night of the soul, an essential step in the upward path.

- **S. Radhakrishnan**

Indian Philosophy, Vol. 1, 1923.

The *Gita* prescribes disinterested action; desire alone corrupts.

- **Louis Renou**

Religions of Ancient India, 1853.

The essence of the *Bhagvad Gita* is the vision of God in all things and of all things in God.

- **Juan Mascaro**

The Bhagvad Gita, 1962.

The *Gita* teaches that an individual freed from passion and fear and purified by the fire of wisdom attains to the state of God.

- **S. Radhakrishnan**

Indian Philosophy, Vol. I, 1923.

Krishna, the "Blessed Lord", god of peace and salvation, is personified, in the *Bhagvadgita* and speaks to the warrior Arjuna on the importance of the denial of materialism and the affirmation of the spirit as the ultimate truth. The teachings of the *Bhagvadgita*, or the Lord's Song are basic in all Hindu religious belief.

- **Saxe Commins & Robert N. Linscott**

The Speculative Philosophers, 1947.

The *Gita* deals essentially with the spiritual background of human existence and it is in this context that the practical problems of everyday life appear. It is a call to action to meet the obligations and duties of life, but always keeping in view spiritual background and the larger purpose of the universe.

- **Jawaharlal Nehru**

Discovery of India, 1946.

The *Bhagvad Gita* is, above all, a spiritual poem and as such it must be judged : and it must be seen as a whole. An analytical approach will never reveal to us the full meaning of a poem.

- Juan Mascaro

The Bhagvad Gita, 1962.

The whole book breathes the Hindu mental and religious atmosphere, although some of the teachings such as the emphasis on action and doing it without regard to selfish benefit but for devotion to God, and emphatic Vedic assertion of the spirit behind all things offer viewpoints that are either present or are greatly needed in the modern world.

- Lin Yutang

Wisdom of India, 1955.

The *Gita* stands out to be an epitome of the Hindu system of thought emphasising the doctrines of *Nishkama karma* (work done without seeking any reward) and *bhakti* (loving faith) in a god of grace.

- Arun Bhattacharjee

History of Ancient India, 1979.

The *Bhagavad Gita* is undoubtedly the most popular religious text for Hindus throughout the world. This status has been achieved by its own merit and wide appeal.

- Anantananda Rambachan

The Hindu Vision, 1992.

The message of the *Gita* is universal in its scope. It is the philosophical basis of popular Buddhism. The author is a man of deep culture, catholic rather than critical. He does not lead a missionary movement; he addresses no sect,

establishes no school, but opens the way to all the winds that blow. He sympathises with all forms of worship, and is therefore well fitted for the task of interpreting the spirit of Hinduism which is unwilling to break up culture into compartments and treat other forms of thought and practices in a spirit of negation.

- S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

The most practical teaching of the *Gita*, and one for which it is of abiding interest and value to the men of the world with whom life is a series of struggles, is not to give way to any morbid sentimentality when duty demands sternness and the boldness to face terrible things.

- Bal Gangadhar Tilak

Vedanta

The most intellectual school is the Vedanta which is based on the Upanishads and emphasizes Brahman as a non-personal, metaphysical concept, free from any mythological content. In spite of its high philosophical and intellectual level, however, the Vedantist way of liberation is very different from any school of western philosophy involving as it does daily meditation and other spiritual exercises to bring about the union with Brahman.

- Fritjof Capra

The Tao of Physics, 1975.

Vedanta philosophy is full of religious genius and is like a kindergarten class for religious education.

- Sister Nivedita

Complete Works Vol. I, 1968.

The Vedanta is not a religion, but religion itself in its most universal and deepest significance.

- S. Radhakrishnan

The Hindu View of Life, 1927.

The Vedanta philosophy has been called a philosophy of negotiation, which tries to arrive at the truth by a repeated denial of what cannot be the truth.

- **Max Muller**

Ramkrishna : His life and sayings, 1898.

According to the most abstract philosophy of Vedanta, God is a transcendent being, an all-pervading Universal Spirit, unborn, imperishable, inconceivable, omniscient, omnipotent, and omnipresent, known as *Parabrahma*, the Ultimate Principle, beyond which nothing exists or has any reality.

- **C.C. Joseph**

John Kenneth Galbraith Introduces India, 1974.

The final aim of the Vedanta, in common with other higher religions, is to transform man into a wholly spiritual being by killing the animal in him.

- **M. Hiriyanna**

Popular Essays in Indian Philosophy, 1952.

This great movement resulted in a new thought and spirituality with Veda culminating in Vedanta. A new balance, a new synth sis was established, leaning finally towards asceticism and renunciation.

A sharp practical division came into being, effective though never entirely recognised in theory, between Veda and Vedanta, distinction which might be expressed in the formula, "the Veda for the priests, the Vedanta for the sages".

- **Aurobindo Ghose**

The Secret of the Veda, 1965.

Vedanta offers a philosophical basis to all sects. It can do this precisely because it is fundamentally monistic; because it teaches that there is one Reality and nothing else. "Thou art That". The creature is the Atman : The Atman is Brahman The Atman must be personified at first, if it is to be loved, realized ; otherwise it will remain a mere intellectual abstraction.

- Christopher Isherwood (ed.)
Vedanta for the Western World, 1948.

It is generally supposed that the Vedanta philosophy denies the reality of the whole world. But this is not so; it only declares, and even more consistently that we do, that the world is phenomenal. It is not what it seems to be, but it would not even seem to be, unless it reposed on the divine, which alone is really real.

-Max Muller
Quoted from *Eminent Orientalists*, 1922.

The main idea of the advaita (non-dualistic) Vedanta philosophy as taught by the Shankara school is this, that the ultimate and absolute truth is the self, which is one, though appearing as many in different individuals.

-Surendranath Dasgupta
History of Indian Philosophy, Vol. I, 1922.

Vedanta is the systematic presentation of the teaching of the Upanishads.

- K. Satchidananda Murty
Philosophy in India, 1985.

Schopenhauer was the last man to write at random, or to allow himself to go into ecstasies over so-called mystic and inculcated thought. And I am neither afraid nor ashamed to say that I share his enthusiasm for the Vedanta,

and feel indebted to it for much that has been helpful to me in my passage through life.

-Max Muller

The non-Aryan influence on Vedic thinking, culture and language is evident even in the last books of *Rigveda*, and much more so in the other three Vedas.

-K. Satchidananda Murty

Philosophy in India, 1985.

The recognition of Pure Being as one's Self and the Self of the universe and of all beings is the supreme and ultimate truth, transcending all other levels of doctrine without denying their truth on their own plane. This is the doctrine of Advaita, non-Duality, taught by the ancient Rishis and pre-eminently by Shankaracharya. It is the simplest as well as the most profound, being the ultimate truth beyond all the complexities of cosmology.

-Arthur Osborne

Ramana Maharshi, 1954.

I spend my happiest hours in reading Vedantic books. They are to me like the light of the morning, like the pure air of the mountains, so simple, so true, if once understood.

-Max Muller

On the foundation of the early Vedanta, Shankaracharya built a system which is called *Advaita Vedanta* or non-dualist Vedanta. It is this philosophy which represents the dominant philosophic outlook of Hinduism today.

-Jawaharlal Nehru

Discovery of India, 1946.

All culture in India has been rooted in Vedanta.....
Vedanta is undoubtedly a living philosophy of life in India
which is part of the mental structure of our people.

- C. Rajagopalachari

Hinduism : Doctrines and way of life.

The Vedantists point out that, because of the
presence of God within us, there exists in everyone, whether
sinner or saint, the urge to attain God Now what is that
urge ! It is the hope to attain freedom from suffering,
freedom from misery, freedom from ignorance, freedom from
death.

- Swami Prabhavananda : Divine Grace

Vedanta for the Western World, 1948.

The chief reason that the Upanishads are called the
end of the Veda is that they represent the central aim and
meaning of the teaching of the Veda.

-S.Radhakrishnan

The Principal Upanishads, 1953.

Real activity, which is the goal of Vedanta, is
combined with eternal calmness, the calmness which
cannot be ruffled, the balance of mind which is never
disturbed, whatever happens.

-Swami Vivekananda

Practical Vedanta, a lecture delivered in London, 1896.

Vedanta philosophy is the philosophy which claims
to be the exposition of the philosophy taught in the
Upanishads and summarized in the *Brahmasutras* of
Badarayana.

-Surendranath Dasgupta

A History of Indian Philosophy Vol. I, 1922.

The Vedanta is both philosophy and religion. The Absolute of the Vedanta is not a mere logical postulate. It is a given fact of experience, an actuality, the basis of all presuppositions of logical thought and common experience, but ever beyond the grasp of both.

- Swami Ranganathananda

Eternal Values, 1960.

His (Shankara's) Advaita system of philosophy, based on the Upanishads, the *Vedanta Sutras*, and the Bhagavad Gita, is a monument of spiritual insight and intellectual subtlety

-D.S. Sharma : The Nature and History of Hinduism

The Religions of The Hindus, 1953.

The highest wisdom of Greece was 'to know ourselves'; the highest wisdom of India (the Veda) is to know our self.

- Max Muller

India, What Can it Teach Us, 1883.

The most important living system of Indian philosophy is the Vedanta. It is based on the three authoritative Hindu scriptures : the *Upanishads*, the *Gita* and the *Vedanta Sutras*. The first great school of Vedanta is the Advaita of Shankara. The most distinguishing feature of Advaita Vedanta is the conception of the *Nirguna Brahman* (The attributeless Deity) as the ultimate goal and the only Reality.

-P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

In the Vedanta meditation and contemplation are basic and make a complete working psychology, while with

this scientific knowledge there is, as a modern would expect and demand, a clear realisation of the body - mind relationship, of how man may and only may change the aperture of consciousness by a thorough understanding of that relationship

- **Gerald Heart : Vedanta as the Scientific Approach to Religion**

Vedanta for the Western World, 1984.

Vedanta is the systematic presentation of the teaching of the Upanishads. The *Bhagvad Gita* was the earliest attempt to do this. Later, a number of eminent thinkers, some of whom were also teachers of Mimamsa, devoted themselves to this task.

- **K. Satchidananda Murty**
Philosophy in India, 1985.

The Vedanta possesses a morality of its own, which may seem too high and too spiritual for ordinary mortals, but which in India has done good, is doing good and may continue to do good for centuries to come.

- **Max Muller**
Ramakrishna : His life and sayings, 1898.

It (*The Bhagvadgita*) is the best commentary we have on the Vedanta philosophy -curiously enough the scene is laid on the battlefield, where Krishna teaches this philosophy to Arjuna; and the doctrine which stands out luminously in every page of the *Gita* is intense activity, but in the midst of it, eternal calmness. This is the secret of work, to attain which is the goal of the Vedanta.

- **Swami Vivekananda**
Practical Vedanta, a lecture delivered in London in 1896.

A code of ethics and a system of values were evolved by Hindu philosophers out of the religious philosophy known as Vedanta, which is not only consistent with sciences but is admirably suited to be a spiritual basis for the more just and stable social organization that good people all over the world desire and are working for.

- C. Rajagopalachari

Hinduism : Doctrine and way of life.

Vedanta is not mere philosophy. It is both philosophy and religion Vedanta is the common heritage of the people of India.

- C. Rajagopalachari

Hinduism : Doctrine and way of life.

The variety of interpretations is made possible by the fact that the Upanishads are not the thoughts of a single philosopher or a school of philosophers who follow a single tradition.

- D.S. Sharma : The Nature and History of Hinduism

The Religion of the Hindus, 1953.

The Vedanta is both a philosophy and an art.

- M. Hiriyanna

Popular Essays in Indian Philosophy, 1952.

In India the truth was open to all who thirsted for it. Nothing was kept secret. No one was excluded from the temple, or rather the forest, of truth.. The *atman* is not the ego but lies far beyond it. Such is the message of the Vedanta. The Vedanta is not an apotheosis of man but an anatheosis as a return of man into the divine nature.

- Max Muller

Three lectures on Vedanta, 1894.

Vedanta system envisages the possibility of *moksha* in this very life. Such liberated souls are called *Jivan muktas*. Such a concept is possible for Advaita - Vedanta because of its unique conception of *moksha*.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

Scriptures (other than Vedanta, Upanishads, *Brahmasutra*, *Bhagvad Gita*) sink into silence when the Vedanta appears, even as foxes do not raise their voices in the forest when the lion appears.

- **S. Radhakrishnan**

The Hindu View of Life, 1927.

The Shastras say he who has studied the Vedas and the Vedanta, who has formally expiated his sins, who has performed all the daily and occasional duties enjoined by the scriptures, who is self-restrained in his food and general conduct, and specially he who is accomplished in the four special Sadhanas (preliminary disciplines), he alone has a right to the practice of Vedanta..

- **Swami Vivekananda**

Talks with Swami Vivekananda, edited by Swami Ananyananda, 1939.

Vedanta in some form or other is the living religion of the Hindus. The view that the various systems represent a hierarchy leading to Vedanta secures us a synoptic standpoint, though it goes against the relative independence of the different systems.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The ideal of Vedanta is to realize Truth while we are alive. "Until you fall asleep, until you die, busy yourself with Vedantic thoughts."

- Swami Yatiswarananda : Towards Meditation

Vedanta for the Western World, 1948.

Vedanta is the best among the numerous names given to the religious faith of the Hindus.

- C. Rajagopalachari

Hinduism : Doctrine and way of life.

Yoga

Yoga as a religion is a practical method of attaining liberation through self-realization.

-Satis Chandra Chatterjee : Hindu Religious Thought
The Religion of the Hindus, 1953.

The highest attempt of a man's spiritual life, the Hindu philosophers hold, is to seek union with God. They are not merely satisfied with merely knowing the nature and attributes of the Supreme Almighty but have always attempted to be at one with him through spiritual culture. This unification of the human soul with the divine soul, this communion of the man-soul with the God-soul is called by the Hindu Rishis Yoga.

The yoga, this union, was regarded by the Rishis as the summum-bonum of spiritual culture.

-Manmath Nath Sastri
Hindu Metaphysics: an outline, 1904.

Popularity of yoga is due to its claims of supernatural powers and to the general interest in the hocus-pocus of all forms of occultism.

-Lin Yutang
Wisdom of India, 1955.

Yoga is no mere psychotherapy, that it is physiotherapy.

-S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

Unlike most of the rites and ceremonies, the processes of mental discipline indicated by the word yoga are common to all Hindu sects. Yoga is most often used in the *Bhagvad Gita*, which indicates three paths leading to the goal of union with God: *Karma yoga* or union through disinterested services, *bhakti yoga* or union through self forgetting love and devotion and *jnana yoga* or union through transcendent divine knowledge.

-D.S.Sharma : The Nature and History of Hinduism

The Religion of the Hindus, 1953.

Yoga alone enables us to carry into practice the teachings of morality. To become moral is the object of yoga.

-Swami Vivekananda

The Complete Works, Vol. VIII.

A yogin always acts in God, and his conduct becomes for a model for imitation by others.

-S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

Patanjali was one of those philosophers who claimed that belief in God is not a necessary prerequisite for spiritual life. To him religion is experience ; therefore, whether you have theories, or preconceived ideas, whether you believe in God or not, does not matter.

- Swami Prabhavananda : The Yoga of Meditation

Vedanta for the Western World, 1948.

Within certain limits yoga seems to be an excellent discipline, and in one sense, we ought all to be yogins. Yoga, as a technical term, means application, concentration, effort; the idea that it meant originally union with the deity has long been given up .

- Max Muller

Ramakrishna : His life and sayings, 1898.

Patanjali, the author of the *Yoga Sutras*, defines yoga as the method of retraining the functions of the mind . He was the first to systematize the practices of this technical yoga, but the practices themselves had been in vogue in India from immemorial time. Patanjali's yoga, which is called *raja yoga* is described as consisting of eight stages of discipline culminating in rapt attention of the Reality, a state called *samadhi*.

- D.S Sharma : The Nature and History of Hinduism

The Religion of the Hindus, 1953.

The communion of spirit with Spirit is called the *Jnana yoga* of the Hindus and this is the highest form of subjective yoga.

- Manmath Nath Shastri

Hindu Metaphysics, 1904.

The most curious, most distinctive and at the same time probably the most widely known aspect of Hindu mysticism is the philosophy and practices of yoga. If the sum of Brahmanism may be defined as teaching the mystic union of man's self with the world soul (brahman, God ,etc), yoga represents the most direct and well- formulated

method for achieving that goal, and as such constitutes a form of religious experience and a religious technique.

- Lin Yutang

Wisdom of India, 1955.

Yoga proper assumes psychic health, as it does physical health. It has been repeatedly said by all teachers of yoga that yoga is not for those who are not physically, mentally and emotionally healthy.

- Ravi Ravindra : The Royal Path to Freedom

Hindu Spirituality, 1989.

Yoga means the process, as well as the result, of balancing the different sides of our nature, body, mind and spirit, the objective and the subjective, the individual and the social, the finite and the infinite.

-S. Radhakrishnan

Eastern Religions and Western Thought, 1939.

Raja Yoga in essence is a very scientific path of God-realization. In this path, God is more or less treated as pure energy. Sage Patanjali, the author of the *Yoga Sutras*, was the first to systematize the practices of this technical yoga.

-Ed Viswanathan

Am I a Hindu?, 1993.

The yogi is the ideal ascetic who curbs his passion and maintains calmness in cold and heat, in joy and sorrow, in honour and dishonour.

- Chandradhar Sharma

A Critical Survey of Indian Philosophy, 1960.

The self-training for the vision of the unity of Atman and Brahman is called Yoga. Later on it was developed with

such a wealth of detail and observation that its study should offer much deep interest to the western psychologist.

- **Juan Mascaro**
The Upanishads, 1965.

The goal of Yoga is to eradicate the obstacles completely and to remove the causes of suffering. The root cause is ignorance, which is the "productive field" for all other obstacles; and its removal is possible by means of its opposite, *Vidya*, or knowledge.

- **Swami Prabhavananda : The goal of Yoga**
Vedanta for the Western World, 1948.

Maharishi Patanjali, the father of yoga, has given a scientific basis to yoga . According to him, yoga is not a therapy, it is a discipline ... Yoga is not a temporal process. It is a life-long process. The *yogasutra* has clearly stated that yoga must be practiced consistently with complete devotion.

- **Ugrasen Sahu**
The Times of India, July 1, 2000.

The importance of yoga in the Indian tradition is obvious: a name or an epithet of Shiva is *Yoggonatha*, of Vishnu *yogapati* and of *Krishna yogesvara* in each case meaning essentially "the master or lord of yoga.

Without the mastery of yoga, nothing can be accomplished rightly. As the *Yogsikha Upanishad* says : "Verily there is no merit higher than yoga, no good higher than yoga, no subtlety higher than yoga; there is nothing that is higher than yoga.

-**Ravi Ravindra: The Royal Path to Freedom**
Hindu Spirituality, 1989.

The Yoga is essentially and predominantly the path of knowledge. The Yogi's ideal is self - realization which cannot be attained without knowledge.

- Chandradhar Sharma

A Critical Survey of Indian Philosophy, 1960.

Patanjali, the father of Indian Yoga philosophy, has defined Yoga as "restraining the mind- stuff from taking various forms."

- Swami Prabhavananda : What Yoga is ?

Vedanta for the Western World, 1948.

Yoga is not a mystic physical exercise in postures, giving unusual powers over the body. It is self - control rendered into a habit -- The path of Yoga is constant effort and unrelaxed vigilance and perseverance.

- C. Rajagopalachari

Hinduism : Doctrine and way of life.

The yoga system of Patanjali is essentially a method for the discipline of the body and the mind leading to psychic and spiritual training.

- Jawaharlal Nehru

Discovery of India, 1946.

To the modern scientists and rationalists it is considered as a bundle of superstitions and prejudices- a thoroughly unscientific heathen practice. It is a stumbling block to modern philosophers. That is mixed up with erroneous and unscientific practices, we do not gainsay

- Manmath Nath Shastri

Hindu Metaphysics, 1904.

Yoga (meaning "yoka") represents a form of personal discipline, with the object of "yoking" the body to the soul, and the individual to the universal soul.

- Lin Yutang

Wisdom of India, 1955.

Anything that can be made use of in the quest for the absolute and be harmonized with general principles of yoga can be called a specific sort of yoga.

-Ravi Ravindra : The Royal Path to Freedom

Hindu Spirituality, 1989.

Yoga is the discipline by which you transform yourself and if you have the knowledge and practice, the discipline and the truth, it becomes one with your being.

- S. Radhakrishnan

Our Heritage, 1973.

The Yoga *shastra* of the Hindus is of immense value for its practical character. It lays down the principles of self-culture which only can bring about the cessation of the various ills from which human beings suffer.

- Manmath Nath Shastri

Hindu Metaphysics, 1904.

As the *Bhakti* yogi works his way to complete oneness with the Supreme through love and devotion, so the jnana yogi forces his way to the realisation of God by the power of pure reason ... without jnana liberation cannot be ours.

- Swami Vivekananda

The Complete Works, Vol. VIII. 1971.

For the practice of yoga, there is no need of giving up all worldly activity, family, friend, society, profession, etc. All we have to do is to set apart sometime everyday as part of the daily routine.

- Ugrasen Sahu

The Times of India, July 1, 2000.

Yoga is religion, science, and art, since it is concerned with being (sat) knowing (jnana) and doing (karma). The aim of yoga, however, is beyond these three and beyond any opposites they imply.

The psychic healing of Yoga has its centre above the psyche; here the wholeness aspired to is that of holiness, ... Patanjali had defined yoga, in terms of its procedure, as the controlling of the fluctuations of consciousness (citta); Vyasa, in his commentary on the Yogasutra, defines yoga in terms of its aim as silence (samadhi). Then the *purush* abides in its own true form.

- Ravi Ravindra : The Royal Path to Freedom

Hindu Spirituality, 1989.

The technique of Yoga, as a scientific method, was evolved during the age of transition leading from culture to civilization, the age of doubt, scepticism, agnosticism, and even outright atheism and materialism.

- Amaury de Reincourt

The Soul of India, 1960.

Yoga as a philosophy combines the dualistic realism of the Samkhya with a theistic faith in God. It accepts most of the metaphysics of the Samkhya with its theory of a plurality of selves (purusha) on the one hand, and

unconscious primal matter (prakrit) and its products on the other.

- **Satis Chandra Chatterjee**
The Religion of the Hindus, 1953.

Even though the term yoga is already mentioned along with *tapas* in some Upanishads, it becomes a true science only when Patanjali wrote his famous *yoga sutra* in the second century B.C.

- **Amaury de Reincourt**
The Soul of India, 1960.

Yoga is the systematization of mysticism, the end product of civilization which seeks to develop techniques applicable to all human beings rather than rely on the spontaneous gifts of nature. It is the democratic application of universal education of a civilization devoted to the individual search for pure Being.

- **Amaury de Reincourt**
The Soul of India, 1960.

Yoga is based on a rigorous control of *prana* (breath), a vital force of spirit that animates both man and universe.

- **Amaury de Reincourt**
The Soul of India, 1960.

Yoga became the supreme, manifold technique of liberation, a technique accepted by all Hindu and most Buddhist sects, adapted to all philosophies and all psychological dispositions.

- **Amaury de Reincourt**
The Soul of India, 1960.

The yoga system of Patanjali accepts the categories of the Samkhya system and adds God as an Ideal. The discriminatory knowledge of Purusa and Prakriti, Patanjali holds, can be secured by the practice of the eightfold path of Yoga.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

Constant uninterrupted meditation is said to mark the end of yoga. Yogic experience is the final illumination of philosophic truth. An alternative to yoga is devotion to the Lord.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

Yoga is essentially the "Yoke" that binds the diverse and perhaps conflicting elements of the personality together, and then fuses them in the process of "self-realization". What plastic art could not achieve, yoga achieves through its well- tried technique.

- Amaury de Reincourt

The Soul of India, 1960.

Moksha

Moksha is superior to happiness, wealth and *dharma*.... Dharma is not the supreme end. Moksha is the supreme goal of life.

- **Jadunath Sinha**

The Foundation of Hinduism, 1955.

Moksha is spiritual realization. The Hindu *Dharma* says man does not live by bread alone, nor by his work, capital, ambition or power or relations to external nature. *Moksha* is self-emancipation, the fulfillment of the spirit in us, in the heart of the eternal. This is what gives ultimate satisfaction, and all other activities are directed to the realization of this end.

- **S Radhakrishnan**

The Hindu View of Life, 1927.

The great contribution of India to world thought is in philosophy and religion, the twin passions of the Hindu mind.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

Hindu thinkers claim that *moksha* is not to be reached, nor to be created, nor to be got as the result of some modification or change nor to be got as their result of attempts of gain, refinement or perfection.

- **R.N. Dandekar : The Role of Man in Hinduism**

The Religion of the Hindus, 1953.

Moksha or the freedom of the spirit is the kingdom of God. It is a thing of eternity. Its counterpart in time is Dharma which is the kingdom of God on earth under human conditions.

- **D.S. Sharma**

Essence of Hinduism, 1971.

Moksha is a matter of direct realisation of something which is existent from eternity, though it is hidden from our view. When the limitations are removed, the soul is liberated.

- **S.Radhakrishnan**

Indian Philosophy, Vol. II, 1923.

Moksha is the common end of all Indian philosophy.

- **M. Hiriyanna**

Popular Essays in Indian Philosophy, 1952.

There is no such thing as *moksha* in the ethereal region or on earth or in the nether region; the extinction of the mind and its desires is the real *moksha*.

- **Manmath Nath Shastri**

Hindu Metaphysics, 1904.

The ultimate aim of every Hindu is that one day the endless cycle of *samsara* will be over and there will be no necessity to be reincarnated. This can only happen when

there is no *Karma* to cause an individual to be reincarnated because there is no egoistic self, no 'I' to reap any results, this is *moksha*, liberation from the cycle of *samsara*.

- **Jeaneane Fowler**

Hinduism, 1999.

Moksha is release from all feeling of distinction and the recognition that everything around us like one's own self is the consecrated dwelling place of the Supreme Being.

- **C. Rajagopalachari**

Hinduism: Doctrine and way of life.

Hindu sages say that *moksha* or liberation is not through *Karma* or moral action, but either through *Bhakti*, that is self-forgetting love of God, or through *Jnana*, that is, mystic realization of the unity of all things.

- **D.S. Sharma**

Essence of Hinduism, 1971.

Nirvana is not a particular region or land, it is not a part of the paradise where a man is to go to free himself from this worldly bondage. It is in the mind of man and he is to perform the mighty feat of the conquest of the mind for obtaining it.

- **Manmath Nath Shastri**

Hindu Metaphysics, 1904.

Moksha is the meaningful deliverance from the fear of death. It puts a radical end to all types and shades of sorrow. It is a challenge to death.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The highest state of realisation is *moksha*, or release. It has been said in *Mundaka Upanishad*; "As the flowing rivers disappear in sea losing their names and forms, thus a wise man freed from name and form, goes the divine person who is beyond all. The highest is a state of rapture and ecstasy, which is called *Ananda*, where the being is absorbed and becomes one with *Brahma* the creator, and experiences oneness with him.

- **S. Radhakrishnan**

Glimpses of World Religions, 1957.

Since liberation is native to man, the Hindus believe that it follows as a corollary that it is the birthright of every individual; man himself, and not any extraneous power, is responsible for his own emancipation. This view is the very antithesis of the doctrine of God's grace. For the Hindu, man's life is the soul's pilgrimage to be terminated by liberation, release from original ignorance to man's natural state, mystical union with the Supreme.

- **R.N. Dandekar : The Role of Man in Hinduism**

The Religion of the Hindus, 1953.

Salvation is not simply an ethical process, it is also a religious or metaphysical process. For, in every mortal success we see a higher ideal, which condemns once again our life of littleness and sin.

- **D.S. Sharma**

Essence of Hinduism, 1971.

If, therefore, all Indian philosophy professes its ability to remove pain, it can hardly be called pessimistic in the ordinary sense of the word.

- **Max Muller**

Six Systems of Indian Philosophy, 1899.

Moksha or spiritual freedom is the aim of all human life. It is the destiny of man to reach the summits of spirit and attain immortality.

- **S. Radhakrishnan**
Indian Religions, 1979.

Moksha is the highest good, *parama purushartha*; it is the ultimate value. All the other values of life subserve the realization of the highest good and result in it. The Indian outlook is synthetic, integrated and concerted in the attainment of *moksha*.

- **P. Nagaraja Rao**
Essays in Indian Philosophy and Religion, 1971.

Moksha which means freedom describes the highest end of life in Hinduism.

- **Anantananda Rambachan**
The Hindu Vision, 1992.

The Hindu scriptures teach that the ultimate end of human life is liberation (*moksha*) from that finite human consciousness of ours which makes us see all things as separate from one another and not as part of a whole.

- **D.S. Sharma : The Nature and History of Hinduism**
The Religion of the Hindus, 1953.

Niskama Karma or performance of common duties and specific duties relating to the castes and the stages of life without attachment for fruits is another method of attaining *moksha*.

- **Jadunath Sinha**
The Foundation of Hinduism, 1955.

Moksha celebrates the Oneness and unity of existence, and provides a profound basis for a life of unselfish activity and giving.

- **Anantananda Rambachan**
The Hindu Vision, 1992.

Moksha is liberation from this prison house of individuality. That is the true end of man, the true goal of human life, nor earthly riches nor the temporary bliss of heaven to which all the sacrifices to the gods were believed to lead.

- **D.S. Sharma : The Nature and History of Hinduism**
The Religion of the Hindus, 1953.

The concept of *moksha* is the central issue of all Indian systems of philosophies whether they are monastic, dualistic or phuralistic.

- **S.N. Bhavasar & Gertrud Kiem : Spirituality and Health**
Hindu Spirituality, 1989.

The successes of the material world, great as they are, are not considered sufficient, and it is here that the ideal of *Moksha* or *mukti* comes in. The ideal of liberation is not a negative state. It is a state of completeness, of fullness of being, free from the bondage of Karma, and thus, from rebirth.

- **K.M. Sen**
Hinduism, 1961.

The unique concept of *moksha* integrates philosophy and bridges the gulf between it and life. *Moksha* is the master-word in Indian philosophy. *Moksha* is the greatest single aspiration of man. This aspiration is to experience a

level of consciousness that is beyond the pace of time and space, of change and sorrow.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

To realise one's true Sat - Chit- Ananda state, according to the Hindu notion, is to have what is called *moksha* or final liberation. *Moksha* and *Kama* are the two main objects of *Pususharthas* of human activity... The state of final liberation or *Moksha*, being that of the actual realisation in one's own self of his supreme Sat-Chit Ananda nature, can be possible only if, by adequate right modification (*samskara*) of his inner nature, all traces of the influence of the binding *kama* are completely removed so as to facilitate such realisation.

- **Ramananda S. Swaminath**

The Hindu Ideal, 1923.

Karma

The doctrine of *Karma* is sometimes interpreted as implying a denial of human freedom which is generally regarded as the basis of all ethical values.

- **S. Radhakrishnan**

The Hindu View of Life, 1927.

According to Hinduism, the soul continues its journey with a heavy load of Karmas from one life to another until it exhausts all Karmas by undergoing pain or pleasure sensations in the body.

- **Ed Viswanathan**

Am I a Hindu?, 1993.

Karma in the Mimamsa atheism is the chief means of liberation. The Upanishads recognize it as a means of *moksha*.

- **Jadunath Sinha**

The Foundation of Hinduism, 1955.

The doctrine of *Karma* is the solution offered by Hinduism to the great riddle of the origin of suffering and the inequalities which exist among men in this world.

- **R.N. Dandekar : The Role of Man in Hinduism**

The Religion of the Hindus, 1953.

Karma in its effect on character is the most tremendous power that man has to deal with. Man is, as it were, a centre, and is attracting all the powers of the universe towards himself and again sending them off in a big current. Such a centre is the real man, the almighty the omniscient, and he draws the whole universe towards him.

- **Swami Vivekananda**

Karma yoga, 1897.

The doctrine of *Karma* is an essential part of all or nearly all the Indian creeds, and belief in it has always had a profound influence on the life of the people.

- **M. Hiriyanna**

Popular Essays in Indian Philosophy, 1952.

Karmayoga is not opposed to *Jnanayoga*: in fact, the former is possible only when the latter is attained. The ideal of the *Gita* is not negativism, asceticism, or escapism. It is not negation of actions, but performance of actions in a detached spirit.

- **Chandradhar Sharma**

A Critical Survey of Indian Philosophy, 1960.

The law of *Karma* is only an extension beyond the present life of this invariable sequence that we see in this life- for the law of *Karma* postulates that every individual has to pass through a series of lives, either on earth again or somewhere else, before he obtains *moksha* or liberation, and it further explains that what we are at present is the result of what we thought and did in the past life and that what we shall be in a future life will be the result of what we think and do now.

- **D.S. Sharma : The Nature and History of Hinduism**

The Religion of the Hindus, 1953.

The law of *Karma* is criticised as being too mechanical and inconsistent with Divine love... The law of *Karma* tells us that those who violate God's laws must suffer for their violation, though there is possibility of repentance and improvement at every stage.

- **S. Radhakrishnan**
Indian Religions, 1979.

However, sceptical we may be on the power of any ethical teaching, and its influence on the practical conduct of men and women, there can be no doubt that the doctrine of *Karma* has met with the widest acceptance, and has helped to soften the sufferings of millions, and to encourage them not only in their endurance of present evils, but likewise in their efforts to improve their conditions.

- **Max Muller**
Three Lectures on Vedanta, 1894.

The law of evolution called *Karma* explains the apparent injustice in the world with sublime simplicity. There is a law of cause and effect in the moral world. We are the builders of our own destiny, and the results are not limited to one life, since our spirit that was never born and will never die must come again and to itself a body, that the lower self may house the reward of its works. Good shall lead to good, and evil to evil. From good, joy shall come, and from evil shall come suffering. And thus the great evolution flows on towards perfection.

- **Juan Mascaro**
The Upanishads, 1965.

"Karma" means action, work, a deed. Not only physical action, conscious or reflex, but also mental action, conscious or sub-conscious. *Karma* is everything that we think or do. Philosophically speaking, *Karma* also means the Law of Causation : a law which is said to operate in the physical, mental and moral spheres of our lives.

- **Christopher Isherwood (Ed.)**

Vedanta for the Western World, 1948.

Karma is not a mere doctrine of retribution; together with reincarnation it makes a picture of spiritual continuity and growth.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The law of *Karma* has been fully established; the correspondence between cause and effect, between action, good and bad, and its consequences are realised to be strict and inexorable. The whole career of the individual is but a constant ceaseless whirling about from place to place, from one condition to another.

- **Shakuntala Rao Shasrtri**

Aspirations from a Fresh World, 1961.

The belief in the *Karma* doctrine forms a characteristic feature of Upanishadic teaching.

- **M. Hiriyanna**

The Essentials of Indian Philosophy, 1948.

Our *Karma* determines what we deserve and what we can assimilate. We are responsible for what we are and whatever we wish ourselves to be, we have the power to make ourselves.

- **Swami Vivekananda**

Karmayoga, 1897.

The religion of the *Karmayoga* is the genuine spiritual religion the world needs.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

Karma is not a mechanical principle but a spiritual necessity. It is the embodiment of mind and will of God. God is its supervisor *Karmadhyaksah*.

- **S. Radhakrishnan**

The Hindu View of Life, 1927.

Karma is actually action and reaction for Hindus believe that all actions produce results and it is this theory that is behind the concept of *Samsara*.

- **Jeaneane Fowler**

Hinduism, 1999.

Human life has a peculiarity : it is the only condition in which one can create fresh *Karma*. Elsewhere one merely enjoys or suffers the Karmic effects of one's earthly actions. ... it is spiritually constructive Right action is the language of spiritual progress.

- **Christopher Isherwood (Ed.)**

Vedanta for the Western World, 1948.

The doctrine of *Karma* is often understood to be denying freedom of will and choice for the human being. It is argued that we lose all initiative and responsibility for actions if our experiences in the present life are determined by our actions in the past. Many Hindus themselves cite the doctrine of *Karma* to justify an attitude to fatalistic

resignation and indifference to the circumstances of their lives in societies.

- **Anantananda Rambachan**
The Hindu Vision, 1992.

The law of *Karma* is a moral law corresponding to the physical law of causation. Just as the law of cause and effect works in the physical world, the law of *Karma* works in the moral world.

- **D.S. Sharma : The Nature and History of Hinduism**
The Religion of the Hindus, 1953.

The law of *Karma* in its different aspects may be regarded as the law of the conservation of moral values, merits and demerits of actions.

- **S. Chatterjee & Datta**
An Introduction to Indian Philosophy, 1939.

Karma is the moral Law of Causation. It declares that man's will is free, and that he is responsible for all his actions. We are the architects of our fortune and misfortune.

- **P. Nagaraja Rao**
Essays in Indian Philosophy and Religion, 1971.

A few of the Indian philosophical systems do not admit the existence of God, but they never turn to the doctrine of *Karma*. They find the Law of *Karma* enough for them. Gautama the Buddha gave the law of *Karma* great importance. Shankara regards man as superior to the animal world on the ground that he has the power of knowledge and the free will to act as a responsible agent.

- **P. Nagaraja Rao**
Essays in Indian Philosophy and Religion, 1971.

The problem of evil has made many reject the existence of God. The critics find that a benevolent and omnipotent God is inconsistent with the existence of evil in the world. If God permits evil in spite of his power to rout it, he is malevolent; if evil exists in spite of his goodness, he is impotent. The *Law of Karma* saves God from this dilemma. He is not the creator of evil. Evil is the result of man's free will to choose either the right or the wrong.

-P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

In the *Bhagvad Gita* the word *Karma* has acquired a far deeper meaning and this leads to one of the most sublime conceptions of man. All life is action but every little finite action should be a surrender to the Infinite, even as breathing in seems to be the receiving of the gift of life, and the breathing out a surrender into the infinite life. Every little work in life, however humble, can become an act of creation and therefore a means of salvation.

- Juan Mascaro

The Bhagvad Gita, 1962.

The world of *maya* changes continuously, because the divine *lila* is a rhythmic, dynamic play. The dynamic force of the play is *Karma*, another important concept of Indian thought. *Karma* means action. It is the active principle of the play, the total universe in action, where everything is dynamically connected with everything else. In the words of the *Gita*, "*Karma* is the force of creation, wherefrom all things have their life."

- Fritjof Capra

The Tao of Physics, 1975.

Karmayoga is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The *Karma yogi* need not believe in any doctrine whatever. He may not believe even in God, may not ask what the soul is, nor think of any metaphysical speculation. He has got his own special aim of realising selfishness: he has to work it out himself.

- **Swami Vivekananda**

Karma Yoga, 1897.

Good works, according to the Vedanta, certainly do not lead straight to salvation, but they represent the first essential step that leads one to salvation, while evil deeds form a barrier that keeps a man from making even the first step in his progress towards knowledge and beatitude.

- **Max Muller**

Ramkrishna Paramhansa : his life and teachings, 1898.

The word *Karma* literally means action. When; however, we Hindus speak of *Karma* as a basic doctrine of Hinduism, we imply that all actions are governed by a certain law.

- **Anantanand Rambachan**

The Hindu Vision, 1992.

The doctrine of *Karma*, one of the most distinctive features of Hinduism, is an essential element of Hindu ethical theory and of the popular faiths of India.

- **R.N. Dandekar : The Role of Man in Hinduism**

The Religion of the Hindus, 1953.

The *Gita* derives its main inspiration from the Upanishads and it is counted as one of them. The *Gita* restates the central teachings of the Upanishads. The

fundamental ultimate such as the Self, the Absolute, God, the Universe have been borrowed bodily from the Upanishads.

- S. Radhakrishnan

Glimpses of World Religions, 1957.

The doctrine of *Karma* is the pivot on which the entire edifice of Indian philosophy and culture hinges. It is the most original, influential and significant conception of the Indian philosophy.

- R.K. Garg

Upanishadic Challenge to Science, 1978.

The origin of the doctrine of *Karma* has been traced to the conception of *rta* of the *Rigveda*, which means literally the eternal course or order of the universe.

- R.K. Garg

Upanishadic Challenge to Science, 1978.

The law of *Karma* is the cosmic law of moral causation, which directs and controls the process of an apparently physical causation and under which physical causation may very well be subsumed.

- S.C. Chatterjee

The Fundamentals of Hinduism, 1950.

Life is a journey, a journey of experience and learning, through many different births towards the freedom of spiritual liberation This journey through a continuons and connected series of life experiences towards freedom is governed by the law of *Karma* or moral causation.

- Anantananda Rambachan

The Hindu Vision, 1992.

Renunciation

Detachment is opposed to attachment, not to enjoyment. Enjoy through renunciation is the advice of the *Issa Upanishad*.

Tapas is severe self-discipline undertaken for spiritual ends.... Renunciation, *sannyasa*, is superior to *tapas* or austerity or asceticism. The latter is a means to the former.

- **S. Radhakrishnan**

The Principal Upanishads, 1953.

A *sannyasin* is a super social man, a *parivrajaka*, a wandering teacher who influences spiritual standards though he may live apart from society.

- **S. Radhakrishnan**

Eastern Religion and Western Thought, 1939.

Renunciation of the senses and desires is the only way out of this misery. If you want to be spiritual, you must renounce.

- **Swami Vivekananda**

The Complete Works, Vol. VIII.

Sannyasa, according to the *Gita*, is the renunciation of desire and not the renunciation of action; *tyaga* is the renunciation of the fruits of all works.

-S.Radhakrishnan

Glimpses of World Religions, 1957.

The supreme goal of renunciation is achieved only by him who has attained complete enlightenment. "That supreme non-attachment comes from knowledge of the Self" says Patanjali.

- Swami Prabhavananda. What yoga is?

Vedanta for the western world, 1948.

It is not his (*Sannyasi's*) *Gerua* cloth, but his selflessness, that makes a monk. There may be monks of science and learning, monks of arts and industry, monks of the public life and service, and monks for the defence of the defenceless. Great is the impulse of renunciation; greater is the sustained self-sacrifice of a heroic life.

- Sister Nivedita

The Complete Works, Vol. III.

The *Gita* teaching stands not for renunciation of action but for renunciation in action.

- M. Hiriyanna

Outlines of Indian Philosophy, 1932.

The ideal man is supposed to retreat from moral life gradually and think not of worldly success but of *mukti*. Renunciation, thus, becomes an important part of ideal human life.

- K.M. Sen

Hinduism, 1961.

The general impression that the Upanishads require world denial is not quite correct. They insist on a spirit of detachment, *vairagya*, which is not indifference to the world.

- S. Radhakrishnan

The Principal Upanishads, 1953.

A true sannyasin is one who has renounced the world, practices renunciation in action, not renunciation of action.

- R.N. Dandekar : The Role of Man in Hinduism

The Religion of the Hindus, 1953.

Renunciation of all desires gives supreme happiness. Dispassion, absence of attachment for wealth, renunciation of desire for actions and realization of equality in all lead to moksha.

- Jadunath Sinha

The Foundation of Hinduism, 1955.

A *sannyasin* renounces all possessions, distinctions of caste, practices of religion. As he has perfected himself, he is able to give his soul the largest hope, throw all his powers into the free movement of the world and compel its transfiguration. He does not merely formulate the conception of his living but lives it, adhering to the famous rule, "The world is my country; to do good my religion."

- S. Radhakrishnan

Eastern Religion and Western Thought, 1939.

It is not the teaching of Vedanta that men should renounce the world. Vedanta does demand renunciation, but that is renunciation of attachment, not of work or duties.

- C. Rajagopalachari

Hinduism : Doctrine and way of life.

Unless our mind is to be to some extent pure and non-attached and prepared for renunciation, we can never even think of God Realization.

- **Swami Yatiswarananda : Realize the Truth**
Vedanta for the Western World, 1948.

The world renouncing ascetic is the type universally admired, and his renunciation is in no sense altruistic or philanthropic, but is purely self-regarding, since it is every man's business and license to look after his eternal welfare; and to be concerned with delivering oneself from the generally accepted chain of rebirth, and from the cycle of biological existence, is not considered to be blemish upon one's character.

- **K.M. Sen**
Hinduism, 1961.

Spirit of renunciation does not mean neglect of social duties. Sannyasa does not mean that we owe no duties to the world; we free ourselves only from ritualistic duties. Rare fruits of spirit ripen on the soil of detachment.

- **S. Radhakrishnan**
Indian Philosophy, Vol. I, 1923.

Everything is fraught with fear: renunciation alone is fearless.

-**Swami Vivekananda**
The Complete Work, Vol. VIII.

Consistent with his preference for the active life which is inspired by spiritual knowledge, Krishna offers a revolutionary definition of renunciation. In traditional Hinduism, renunciation consisted of a literal abandonment

of relationship and responsibilities. Krishna, however, emphasizes the inward attitude. Renunciation, he affirms, is the overcoming of the selfish motive in action.

- Anantananda Rambachan

The Hindu Vision, 1992.

The aim of the *sannyasin* is not to free himself from the cares of outward life, but to attain a state of spiritual freedom when he is not tempted by riches or honour, and is not elated by success or depressed by failure. He develops a spirit of equanimity and so bears patiently improper words and does not insult anyone; he does not hate anyone for the sake of his physical body.

- S. Radhakrishnan

The Hindu View of Life, 1927.

His (Shankara's) message of *Vairagya* - detachment from sense - attraction - therefore, became a rallying point for all who revolted against the prevailing grossness. His hymns conveying this message come to be sung in temples, religious gatherings, and even private homes.

-Henry Thomas & Dana Lee Thomas

Living Biographies of Religious Leaders, 1965.

Renunciation is the very soul of the Upanishads. Illumination born of discriminating reflection is the ultimate aim of Upanishadic knowledge. My belief, however, is that it was since the time of Buddha that the monastic view was preached more thoroughly all over India, and renunciation, the giving up of sense-enjoyment, was recognized as the highest aim of religious life. And Hinduism has absorbed into itself this Buddhistic spirit of renunciation. Never was a

great man of such renunciation born in this world as Buddha.

- Swami Vivekananda

Talks with Swami Vivekananda, 1979.

In the pilgrim's march towards perfection, renunciation is but half the story.

- R. R. Diwakar

Bhagawan Baddha, 1960.

The Ramayana

The Ram (Ramayana), like the Mahabharat, has been deeply influencing the religious and the moral thought of India as well as the literary production for over two thousand years, and has moulded the lives of countless generations of India.

- A.D. Pusalker

Studies in the Epics and Puranas, 1953.

As a whole, the poem in its last reaction seems to belong essentially to the earlier phase of the Hindu renaissance, and it reflects a culture very similar to that which is visibly depicted in the Ajanta frescoes (first to seventh century A.D.) ; but of course the essential subject matter is much more ancient.

- Sister Nivedita & Ananda Coomaraswamy

Hindus and Buddhists, 1916.

It is more than a figure of speech to say that the Mahabharata must be compared with Homer's *Iliad*, and the Ramayana with *Odyssey*.

- Lin Yutang

Wisdom of India, 1955.

The poem seems to me to be essentially a work of imagination probably founded on vague traditions of the kingdom of Kosala and its capital Ayodhya.

-V.A. Smith

Quoted from *History of Ancient India*, 1979.

In its historical setting the *Ramayana* represents the expansion of the Aryan culture over the Deccan and South India.

- R.C. Majumdar

Quoted from *History of Ancient India*, 1979.

The conflict between Ravana and Rama is a confrontation between forces that create cosmic and social disharmony and forces that maintain cosmic and social harmony.

- K.R. Sundararajan : The Ideal of the Perfect Life

Hindu Spirituality, 1989.

In Hindu religion God is known by various names. Thousands of people look doubtless upon Rama and Krishna as historical figures and literally believe that God came down in person on earth in the form of Rama, the son of Dasharath, and by worshipping him one can attain salvation.

- Mahatma Gandhi

The Essence of Hinduism, 1987.

Like the Mahabharata, the *Ramayana* is the property of the whole Indian people and the daily recitation of a *sloka*, a line, or even a quarter from either is said to confer religious merit on the reciter.

- A.D. Pusalker

Studies in the Epics and Puranas, 1955.

The righteous devotion of Rama, and the faithfulness and womanly love of Sita, run like two threads of gold through the whole fabric of the epic, and ennoble and sanctify the work in the eyes of Hindus.

- Lin Yutang

Wisdom of India, 1955.

The *Ramayana* has become the Old Testament of the Ramaite Vishnuites of the present day. It, in its present form, is what the Hindus call an "art poem", and in its exclusively romantic style, and its total lack of nervous dramatic power, it is probably, as the Hindus claim, the work of one man, Valmiki, who took the ancient legends of Eastern India and moulded them into a stupid sectarian poem.

- Edward W. Hopkins

The Religions of India, 1885.

The *Mahabharata* may perhaps be the story of the war for the overlordship of northern India, while the *Ramayana* looks like the story of northern influences spreading to the south.

- K. M. Sen

Hinduism, 1961.

What the *Mahabharata* is for the Aryan Kingdoms of the West, the *Ramayana* is for those of the East. In the *Ramayana* is reflected a greater simplicity of life among the Aryans, and it shows absence of acquaintance with the *Mlecchas*, meagreness of reference to advanced states,

absence of elaborate military tactics in the forms of the *vyuhas*

- A.D. Pusalker

Studies in the Epics and Puranas, 1955.

The Ramayana, in its historical setting, represents the expansion of the Aryan culture over the Deccan and South India.... The spread of the Aryo- Dravidian culture into the south originated from Kosala and Ayodhya under the leadership of Rama.

- J. Kennedy

Journal of the Royal Asiatic Society, 1915.

The Mahabharata

The *Mahabharata* is not a mere epic, it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of stages in which the climax is reached in the wondrous Apocalypse in the Eleventh canto.

- **K. M. Munshi**

Essays and Reflections, edited by R.D. Ranade, 1964.

In Hindu literature there is no second work which can be called "national" in the same sense as the *Mahabharata*.... As regards the unity of the work itself, this in the case of the *Mahabharata* is extraordinary.

- **Sister Nivedita**

The Complete Works, Vol. IV.

The *Mahabharata* is much more than a narration of an epic war. Throughout the ages it has taught a philosophy of life and practice. It has been a source of innumerable poetic creations in all ages.

- **Arun Kumar Mookerjee : Dharma as the Goal**

Hindu Spirituality, 1989.

For a history of philosophical ideas in India, the great Indian epic is important. While it shows the Samkhya to be the most ancient philosophical system and the most dominant in the epic period, it has some texts which contain pre-Samkhyan philosophies, others which show the development of yoga as a theory and technique of the vision of the self, yet others dealing with the constitution, origin and cycles of the world, and still others which describe *Pasupata* (Saiva), *Pancaratra* (Vaisnava), and other cults.

- **K. Satchidananda Murty**
Philosophy in India, 1985.

The *Mahabharata* and the Puranas are regarded and style themselves as the fifth Veda, while the Ramayana is the *Adi Kavya*.

- **A.D. Pusalker**
Studies in the Epics and Puranas, 1955.

Polyandry was unknown among the Aryans, thus the Pandavas' marriage to Draupadi seems to point to the adoption of the indigenous custom, and the dark skinned Krishna, hero or god of the indigenous people of that area, certainly did not belong to the Aryan immigrants. Whereas the Kauravas were allied with the Aryan tribes to the north of their realm, the Pandavas were obviously in league with the indigenous people who still held sway to the east and to the south of the Aryan area of settlement. The victory of the Pandavas thus meant the emergence of a new synthesis based on marital and political alliances with the indigenous people.

- **Hermann Kulke & Dietmar Rothermund**
A History of India, 1986.

The *Mahabharata* is an encyclopaedia of *Hindu Dharma*. It is rightly called the fifth Veda. The most important part of it is the *Bhagvad Gita* which is a dialogue between Krishna and Arjuna on the battle before the commencement of the great war.

- **D.S. Sharma**

Essence of Hinduism, 1971.

The Indian national saga, beyond all dispute is the *Mahabharata*. This is to the Indian village and the Indian home what the *Iliad* was to the Greek, and to certain extent also, what the scriptures and Gospels are to ourselves. It is the most popular of all the sacred books.

-**Sister Nivedita & Ananda Coomaraswamy**

Hindus and Buddhists, 1916.

The work (epic) is called the *Mahabharata* on account its greatness, enormity in size and weightiness, suggesting that it outweighs the Veda and other sacred literature of India.

- **A.D. Pusalker**

Studies in the Epics and Puranas, 1955.

There is in the *Mahabharata* the polytheism of the Vedas, the monism of the Upanishads, and deisms and dualisms, and monotheism.

- **Jawaharlal Nehru**

Discovery of India, 1946.

The *Mahabharata* gives glimpses of the popular religion not evident in the Vedic literature.

- **A.L. Basham**

The Origins and Development of Classical Hinduism, 1989.

The *Mahabharata* is undoubtedly one of the outstanding works of the world. It is rather an encyclopaedia of traditions, legends and political and social institutions of India.

- **Arun Bhattacharjee**

History of Ancient India, 1979

The *Ramayana* and the *Mahabharata* have moulded the character and civilisation of the Indians in a way which perhaps no other literary work can claim in any part of the world.

- **R.C. Majumdar**

The Classical Age, 1954.

The *Mahabharata* is a rich storehouse in which we can discover all manners of precious thing. It is full of a varied, abundant and bubbling life, something far removed from that other aspects of Indian thought which emphasized asceticism and negation.

- **Jawaharlal Nehru**

Discovery of India, 1946.

The inclusion of this diverse matter, which has made the *Mahabharata* at once a Kavya, Sastra, Sruti, law, philosophy, etc. indicates the uniform popularity of the Great Epic through the ages and the anxiety of the compilers to make the *Mahabharata* an encyclopaedia for all time.

- **A.D. Puslaker**

Studies in the Epics and Puranas, 1955.

The *Mahabharata*, though it deals with selfishness of princes, indifference of classes, wars and threats of war, ends with an invocation of peace.

- Sister Niveita & Ananda Coomaraswamy

Hindus and Buddhists, 1916.

Whoever has done or willed too much, let him drink from deep cup a long draught of life and youth. Everything is narrow in the west. Greece is small and I stifle; Judea is dry and I pant, let me look towards lofty Asia and the profound East for a little while. There lies my green poem, as vast as the Indian ocean, blessed, gilded with the sun, the book of divine harmony.

- Michelet

French historian

The *Mahabharata* is not a tragic record of the futility of man's life and purpose, a record of the holocaust of a fratricidal war. At the passing of the Vedic age, it liberalized the Brahmanic religion, disciplined life and society by laying down prescription in the form of *rajadharma*.

-Arun Kumar Mookerjee : Dharma as the Goal

Hindu Spirituality, 1989.

The *Mahabharata*, a semi-historical work, is an encyclopaedia of Indian culture and civilization. The kernel of truth embodied in this epic is generally accepted by the history.

- G. P. Singh

Kiratas in Ancient India, 1990.

The *Mahabharata* is the result of the greatest of the efforts made to conserve in a collected form all the ancient beliefs and traditions of the race. The name *Mahabharata*

itself shows that the movement which culminated in the compilation of this great work had behind it a vivid consciousness of the unity of the *Bharata* or Indian people.

- **Sister Nivedita & Ananda Coomaraswamy**
Hindus and Buddhists, 1916.

The life of king Yudhisthira, the central figure of the epic, is the tale of a pilgrim's progress. The message of the *Mahabharata* is that there is no discontinuity between earth and heaven, that a life of *dharma* bridges them and that heaven is surpassed in *moksa*, salvation, the *paramgati*, which is the ultimate.

Arun Kumar Mookerjee : Dharma as the Goal
Hindu Spirituality, 1989.

The *Mahabharata* which is rightly regarded as a *summa* of ancient Hinduism, devotes no special attention to religion, even in its didactic passages. Its inspiration is fundamentally secular.

- **Louis Renou**
The Religions of Ancient India, 1953.

The great epic (*Mahabharata*) is heroic, Valmiki's poem (*Ramayana*) is romantic; the former is real, the latter is artificial.

- **E.W. Hopkins**
The Religions of India, 1885.

The *Mahabharata* gives a first view of Hinduism in its sectarian developments. But no less does it show a changing Brahmanism.

- **E.W. Hopkins**
The Religions of India, 1885.

The *Mahabharata*, the encyclopaedia of morals and religion.

- **P. Nagaraja Rao**
Essays in Indian Philosophy and Religion, 1971.

The Manusmriti

The life of a Brahman was, according to the Laws of Manu, divided into four periods or Ashrams, that of a pupil or *Brahmacharin*, that of a householder or, *Grihastha*, of an ascetic or *Vanaprastha*, and of a hermit or *yati*. The first and second stages are clear enough; they represent the scholastic and the married stages of man's life, the former regulated by the strictest rules as to obedience, chastity and study, the second devoted to all the duties of a married man, including the duty of performing sacrifices, both public and private. The names of ascetic and hermit for the third and fourth stages representing a mere retreat from the world and a complete surrender of all worldly interests, and a cessation of all duties.

-Max Muller

Ramakrishna : His Life and Sayings, 1898.

Manu placed Brahmins in a very exalted position and placed the low-caste in a demeaning position throughout his code.

-Ed Vishwanathan

Am I a Hindu?, 1993.

Manu advocates non-hedonistic morality, renunciation of love and hatred, equanimity undisturbed by joy and sorrow, non-injury, detachment from pleasure,

performance of daily obligatory duties (*yatikarma*), penances, sense restraint, regular study of the scriptures, service to preceptors, and knowledge of Brahman are the means to the highest good (*moksha*).

- Jadunath Sinha

The Foundation of Hinduism, 1955.

Manu bases his ordinances on ancient usages which prevailed in the Hindu settlements on the banks of the Ganges. He admits Vedic sacrifices and regards caste as an ordinance of God.

- S Radhakrishnan

Indian Philosophy, Vol. I, 1923.

The inferior position of Sudras is evident from the fact that Manu equated them with dogs.

- S.C. Raychoudhary

History of Ancient India, 1990.

Manu enjoins the practice of yoga, breath-control (*pranayama*), withdrawal of mind from the objects of enjoyment (*pratyahara*), fixation of it on a part of the body (*dharana*) and meditation (*dhyana*).

- Jadunath Sinha

The Foundation of Hinduism, 1955.

The laws of Manu provide a good illustration of the interlacing of themes in Indian literature : here we have legislative text, or at any rate a book of legal maxims, which begins with an account of the creation of the world, and ends with an expression of the future consequences of earthly actions, the nature of the soul and the path of liberation.

- Louis Renou

Religions of Ancient India, 1953.

The exemplary treatise on *dharma* is the *Manusmriti*, considered such an important source of Hindu law and custom throughout the whole of the sub-continent that it was one of the earliest texts earmarked by the British for translation to be used in British courts in India. (Sir William Jones translated it and was published in 1794 under the title *Institutes of Hindu Law*).

- **A.L. Basham**

The Origins and Development of Hinduism, 1989.

The whole scheme of life, with its four stages, as traced in the Laws of Manu, seems to have been at all times, more or less of an ideal scheme, a plan of life such as, according to the aspirations of the Brahmans, it ought to be, but as, taking human as it is, it could hardly ever have been all over India.

- **Max Muller**

Ramkrishna : His Life and Sayings, 1898.

I hold *Manusmriti* as part of the Shastras. But that does not mean that I swear by every verse that is printed in the book described as *Manusmriti*. There are so many contradictions in the printed volume that, if you accept one part you are bound to reject those parts that are wholly inconsistent with it. I hold *Manusmriti* as a religious book because of the lofty teachings contained in it.

- **Mahatma Gandhi**

Harijan, 1934.

The code of Manu is mainly a treatise on ethics and law. But it gives a cosmology and ontology of the crude type.

- **Jadunath Sinha**

The Foundation of Hinduism, 1955.

What was once called the Code of Laws of Manu, and confidently referred to 1,200 or at least 500 B.C., is now hesitatingly referred to perhaps the fourth century A.D. and called neither a code, nor a Code of Laws, least of all, the Code of Laws of Manu.

- Max Muller

India, What Can It Teach Us, 1883.

In the *Rigveda* he is often called the father Manu. He is the founder of the social and moral order, who first settled the *dharma*. He is the progenitor of mankind. Though he may not be an individual law-giver, the *dharmashastra* ascribed to him, he is held in great respect.

- S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

The code of Manu shows the close relation between law and religion. Its main purpose is not philosophy.

- S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

The code of Manu is essentially a *dharma shastra*., an ethical code. It glorifies custom and convention at a time when they were being undermined. The loosening of traditional doctrine lightened the hold of dogma and authority. ... He favours asceticism, and yet he tells us that we have to surrender only the desires opposed to *dharma*. Along with much that is defective there are some flashes of genius and insight.

- S. Radhakrishnan

Indian Philosophy, Vol. I, 1923.

The "Code of Manu" is indeed the history of a named society taking roots on the banks of the River Indus. Manu restricted the freedom of women in so many ways. He also put down the foundation stone of the modern-day caste system.

- Ed Viswanathan
Am I a Hindu?, 1993.

The Puranas

The *Puranas* are next in importance to the epics as instruments of popular education. The aim of the *Puranas* is to impress on the minds of the populace the teachings of the Veda, especially the power and the loving kindness of God by means of concrete examples.

- **D.S. Sharma**

Essence of Hinduism, 1971.

The *Puranas* always stress devotion to God. Almost all *Puranas* deal with the creation and destruction of the universe, the genealogy of the gods and saints, and details about the Solar and Lunar dynasties.

- **Ed Viswanathan**

Am I a Hindu? 1993.

The *Puranas* revive orthodox Hinduism, and condemn Buddhism and Jainism as heresy.

- **Jadunath Sinha**

The Foundation of Hinduism, 1955.

The *Puranas* occupy a unique position in the sacred and secular literature of the Hindus, being regared as next in importance only to the Vedas. In fact, they are said to be, like the *Mahabharata*, the fifth Veda, the Veda of the laity.

They claim for themselves and equal antiquity and sanctity with the Vedas.

- **A.D. Pusalker**

Studies in the Epics and Puranas, 1955.

In literature, too, the *Puranas* occupied a unique position. They are compiled works; and before they could emerge as a separate class of literature, their authors had to adopt style of composition which was different from the style of the Vedic literature in most of its essential aspects.

- **S.N. Roy**

Historical and Cultural Studies in the Puranas, 1978.

The *Puranas* were written in a spirit of 'denial of history' and 'fear of history'.

- **Mircea Eliade**

The Mythe de Eternal Retour, 1949.

The *Puranas* were meant to be instruments of mass education bringing Hindu philosophy, Hindu ideals and Hindu codes of manners to the minds of the illiterate peasantry of the land.

- **D.S. Sharma : The Nature and History of Hinduism**

The Religion of the Hindus, 1953.

The peerless treasures of Indian literature are indispensable sources for the study of ancient India. The Epic and *Puranic* literature enshrine numerous recollections of the primeval age.

- **Arun Bhattacharjee**

History of Ancient India, 1979.

If read with caution the genealogical accounts of the *Puranas* are most valuable to the historians of the political

history of India. It is the *Puranas* that expose Hinduism in all its different aspects- mythology, idol worship, theism, pantheism, superstitions, festivals, ceremonials.

- **Arun Bhattacharjee**

History of Ancient India, 1979.

The *Puranas* were written to popularise the religion of the Vedas. The aim of *Puranas* is to give concrete form to the teachings of the Vedas, by means of myths, stories, legends, the lives of saints and kings and through allegories.

- **D.S. Sharma**

Essence of Hinduism, 1971.

The *Puranas* are popular treatises on Brahmanism or Hindu religion.

- **Jadunath Sinha**

The Foundation of Hinduism, 1955.

The *Bhagavata Purana* is the most adored and widely read of the eighteen *puranas* of the celebrated sage Vyasa. Its popularity is only second to that of the *Bhagavata Gita*. The *Puranas* have played a very significant role, along with the epics, in the dissemination of the philosophical and religious ideas of Hinduism to the vast multitude who have no scholarly equipment to read the difficult sastras ... The spread of *Hindu Dharma* is most effectively carried on by *Puranas* through the medium of the concrete stories.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The *Bhagavata Purana* is the treasure house of devotion.... It is the treasure house of the three *sadhanas* of God Realization, *Jnana*, *Bhakti* and *Vairagya*.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The *Puranas* are the *Bible* of popular Hinduism; the nearest parallel to a *Purana* in modern western literature is Milton's *Paradise Lost* with its legends of the creation and of heroic combats between the powers of Good and Evil.

- **H. G. Rawlinson**

India : A Short Cultural History, 1937

The *Puranas* are of inestimable value for the history of philosophy and religion, and are a veritable store-house for getting insight into all aspects and phases of Hinduism.

- **A.D. Pusalker**

Studies in the Epics and Puranas, 1955.

Taken collectively, they (*Puranas*) may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political.

- **Pargiter**

Encyclopaedia of Religion and Ethics edited by Hastings.

Different Schools of Hinduism

Brahmanas

With the glorification and growing complexity of sacrifices, the position of the Brahmin is securely established in the social scale.

The Brahmanas, though they mark a great falling off from the originality and vigour of the Vedic *Samhitas*, have a considerable importance in the popular religion of India.

- **Shakuntala Rao Shastri.**

Aspirations from a fresh world, 1961.

They (*Brahmanas*) reflect the spirit of an age in which all intellectual activity is concentrated on the sacrifice, describing its ceremonies, discussing its value, speculating on its origin and significance.

Surendranath Dasgupta

History of Indian Philosophy, Vol. I, 1922.

The *Brahmana* represents the age in which ceremonialism had taken entire possession of the mind. Sacrifice had become the chief thing; even the gods had become subordinate to the sacrifice. In the *Brahmanas*, the sacrifice, which were originally the means to an end, viz.,

the pleasing of the gods, had become the main concern, the be-all and end-all of life.

- **Shakuntala Rao Shastri**

Aspirations from a fresh world, 1961.

Brahmanas are of considerable antiquity and held in great veneration. They are considered in Hindu tradition as parts of the original revelation and of coordinate authority with the Vedic *Samhitas*.

- **Shakuntala Rao Shastri**

Aspirations from a Fresh World, 1961.

The facts of so many authorities being quoted by name in these works show that the *Brahmanas* exhibit the accumulated thought of a long succession of early theologians and philosophers. But the very earliest of the sages follow a train of thought which gives clear evidence of decrying religion.

- **Max Muller**

History of Sanskrit Literature, 1859.

The *Brahmana* represents the age in which ceremonialism had taken entire possession of the mind. Sacrifice had become the chief thing; even the gods had become subordinate so the sacrifice. In the *Brahmans*, the sacrifice, which were originally the means to an end, viz., the pleasing of the gods, had become the main concern, the be-all and end-all of life.

- **Shakuntala Rao Shastri**

Aspirations from a fresh world, 1961.

Samkhya

The *Samkhya* system was the first to discover that movement is life and intelligent actions are not the results of the mechanical processes of matter. It postulated evolution as resulting from the involvement of the soul with matter. The entire universe is treated as the result of Prakriti.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The *Samkhya* school of philosophy, with its boldly materialistic outlook, is a complete departure from the theosophical speculations of the Upanishads. Vardhaman Mahavira and Gautam Buddha were born in a *Samkhya* atmosphere.

- **H.G. Rawlinson**

India: A Short Cultural History, 1937.

The *Samkhya* system is taught elsewhere as a means of salvation, perhaps always as the deistic yoga.

- **E.W. Hopkins**

The Religions of India, 1885.

Samkhya theory is a purely philosophical and metaphysical conception arising out of the mind of man and having little to do with objective observation... In *Samkhya*

there is neither a personal God nor an impersonal one, neither monotheism, nor monism. Its approach was atheistic and it undermined the foundations of a supernatural religion.

- **Jawaharlal Nehru**

Discovery of India, 1946.

The main achievement of early *Samkhya* consists in the theory that the first and ultimate principle (*Prakriti*, *Pradhana*) of the universe is one and unconscious and that the multiplicity and variety of the world can be understood as a result of the mutual action and reaction and the conflicting tendencies inherent in that principle.

- **K. Satchidananda Murty**

Philosophy in India, 1985.

The *Samkhya* is held to be the most notable attempt in the realm of pure philosophy.

- **Theos Bernard**

Hindu Philosophy, 1987.

The aim of *Samkya* religion is the liberation of man's self from bondage to the body and the material world. To help man attain this end, it recommends the path of rational discrimination between self and the material world including man's body, mind, intellect and the ego. The root cause of man's bondage being the false identification of his self with the body, what is absolutely necessary for liberation is the light of true knowledge about the self. It is not faith in and worship of God that is to save man's self from the ills and evils of its present existence.

- **Satis Chandra Chatterjee : Hindu Religious Thought**

The Religion of the Hindus, 1953.

Samkhya is the oldest system of philosophy in India. Its basic ideas, older than Buddhism, arose perhaps in the period contemporaneous to some of the middle Upanishads and to Jaina thinkers earlier than Mahavira. Non-philosophies, especially materialism, and some ideas in the older Upanishads, influenced its formation.

- **K. Satchidananda Murty**
Philosophy in India, 1985.

The purpose of the *Samkhya* is to provide that knowledge which will forever remove the cause of misery and thereby release the soul from its bondage.

- **Theos Bernard**
Hindu Philosophy, 1989.

In Kapila's doctrine, for the first time in the history of the world, the complete independence and freedom of the human mind, its full confidence in its own powers, were exhibited.

- **Richard Garbe**

Samkhya is called a dualistic philosophy, because it builds its structure on two primary causes; *Prakriti*, or an ever-active and changing nature or energy, and *Purusha*, the spirit which does not change.

- **Jawaharlal Nehru**
Discovery of India, 1946.

The *Samkhya* philosophy attributed by tradition to the sage Kapila, is a system of dualistic realism which is the basis of a religion without belief in God. For it, there are two ultimate realities which exist independently of each other, a plurality of selves (*purusha*) on the one hand and infinite matter (*prakriti*) on the other. The self, *purusha*, is pure

consciousness without any activity in it, while primal matter, *prakriti*, is unlimited energy and activity but has no consciousness or intelligence in it.

- **Satis Chandra Chatterjee : Hindu Religious Thought**
The Religion of the Hindus, 1953.

Charvak

The Charvak philosophy is a fanatical effort made to rid the age of the weight of past that was oppressing it.

- **S. Radhakrishnan**

Indian Philosophy, Vol. I, 1923.

The Charvak philosophy is known as Nastika philosophy in Hinduism because this philosophy is independent of Vedic rituals and principles. It rejected the existence of God and considered religion as an aberration.

The pursuit of pleasure is the goal of life. The Vedas were written by humans. The Law of Karma has no basis.

- **Ed Viswanathan**

Am I a Hindu?, 1993.

Of sterner stuff was the man who invented a new religion as a solace for sorrow and a refuge from the nihilism in which he believed.

-**E.W. Hopkins**

The Religions of India, 1885.

Naturally, the denial of Atman, which occupies an important place in other Indian systems, provoked the

keenest controversy; but theoretically the position of the Charvak, it must be admitted, is irrefutable.

- **M. Hiriyanna**

Outlines of Indian Philosophy, 1932.

The Charvaks, the so-called disciples of Brihaspati, have a philosophy without religion. They simply say that the gods do not exist, the priests are hypocrites, the Vedas humbug, and the only thing worth living for, in view of the fact that there are no gods, no haven, and no soul, is pleasure.

- **E.W. Hopkins**

The Religions of India, 1885.

A thorough knowledge of the sixteen categories of the Nyaya System, together with an unremitting moral life, secures salvation for the soul.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

Nyaya

Nyaya philosophy, like many of the other Indian systems, aims at the liberation of the individual self from bondage through a right knowledge of reality.

- **Satis Chandra Chatterjee : Hindu Religious Thought**
The Religion of the Hindus, 1953.

The *Nyaya* is called sometimes *Tarkavidya* or the science of debate, *Vadavidya* or the science of discussion. Discussion or *vada* is the breadth of intellectual life. We are obliged to use it in the search for truth, which are complex in character and yield only to the cooperation of many minds..

- **S. Radhakrishnan**
Indian Philosophy, Vol. II, 1923.

In the *Nyaya Vaiseshika* philosophy, the self is a unique, eternal, infinite, and indestructible substance because it is not limited to time, space and causality.

- **Satis Chandra Chatterjee : Hindu Religious Thought**
The Religion of the Hindus, 1953.

Nyaya means logic or the science of right reasoning The principles underlying *Nyaya* logic were accepted by all the other systems, and as a kind of mental discipline,

Nyaya has been taught throughout the ancient and medieval periods and up to today in India's schools and universities.

- Jawaharlal Nehru

Discovery of India, 1946.

A thorough knowledge of the sixteen categories of the *Nyaya* system, together with an unremitting moral life, secures salvation for the soul.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

The Nyaya and the Vaisesika take up respectively the world within and the world without. The Nyaya describes at great length the mechanism of knowledge and argues vigorously against the scepticism which declares that nothing is certain. The Vaisesika has for its main objective the analysis of experience.

- S. Radhakrishnan

Indian Philosophy, Vol. II, 1923.

The Nyaya is the science of logical proof, and furnishes a correct method of philosophical enquiry into the objects and subjects of human knowledge. It is said to be the means to true knowledge about the soul and the realization of the destiny of man according to the laws of nature....

- Theos Bernard.

Hindu Philosophy, 1989.

The Nyaya philosophy has been held in great reverence for a very long time past. Manu includes it under *sruti*. Yagnavalkya regards it as one of the four limbs of the Veda Every system of Hindu thought accepts the fundamental principles of the Nyaya logic, and even in

criticizing the Nyaya system it uses the Nyaya terminology and logic. The Nyaya serves as an introduction to all systematic philosophy.

- S. Radhakrishnan

Indian Philosophy, Vol. II, 1923.

According to Nyaya, discussion and debate are among the paths that lead to liberation.

- Louis Renou

Religions of Ancient India, 1953.

Nyaya is a philosophical system which consists of three components: elaboration of a methodology for investigating the nature of things through means of knowledge, a true knowledge of nature and soul which removes the false knowledge, which is the cause of involvement in *samsara*, and the art of debate through syllogistic reasoning and the rules of disputation by means of which true knowledge can be safeguarded and the false exposed.

- K. Satchidananda Murty

Philosophy in India, 1985.

While the other systems of Indian thought are mainly speculative, in the sense that they deal with the universe as a whole, the Nyaya and the Vaisesika represent the analytic types of philosophy and uphold commonsense and science, instead of dismissing them as "moon-beams from the larger lunacy.

- S. Radhakrishnan

Indian Philosophy, Vol. II, 1923.

Vaisesika

The Vaisesika system is more a physicist's than a metaphysician's account of Reality. Reality is construed as coming from seven categories. The study of the seven categories constitutes the chief doctrine of the system. The atomic theory of the Vaisesika does not admit the existence of God. It represents the radical, pluralistic elements in Indian thought.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

Some systems, like the *Vaisesika*, the *Sankhya* and the *Mimansa*, are frankly atheistic, and do without the grace of the Lord. They believe that salvation is the recovery by the soul of its own primeval integrity, of which sin and error have deprived it.

- **P. Nagaraja Rao**

Essays in Indian Philosophy and Religion, 1971.

The Vaisestika system founded by Kanada started as an atomic theory of matter, floundered for a while with regard to the principle behind the ordered combination of atoms which leads to the evolution of matter and life.

- **Krishna Chaitanya**

A Profile in Indian Culture, 1975.

Mimansa

Purva Mimansa is infested mainly in inquiring into the nature of *Dharma* (right action), since it accepts the Vedas to be infallible.

- **K.M. Sen**

Hinduism, 1961.

Purva Mimansa is only a practical system of interpretation about the meaning and rationale of the many intricacies of sacrificial rituals which has grown up in connection with the Vedic scriptures.

- **Shakuntala Rao Shastri**

Aspirations from a fresh world, 1952.

The *Mimansa* lays down canons of interpretation, which are of great value not only to those who want to understand the Veda aright but also to all, who are engaged in the work of finding out the exact import of fixed texts like legal codes.

- **M. Hiriyanna**

The Essentials of Indian Philosophy, 1948.

The *Mimansa* asserts that the Vedic texts are in a fixed permanent order. The fixed order is permanent. The

idolatry of scripture is a unique feature of the Indian thought.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

The Minansa system of Jaimini is the most elaborate of the systems. It represents the school of ethical idealism. The Prabhakara school of the *Mimansakas* has no use for the existence of God. All the *Mimansakas* agree that the Vedas are eternal and not composed by any being. They believe that the universe is a moral order completely determined and governed by the Vedic deities.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

Mimansa philosophy started as an exegesis of the ritualistic portion of the Veda and found it necessary to formulate arguments vindicating the Veda as an independent and external source of knowledge.

- K. Satchidananda Murty

Philosophy in India, 1985.

Mimansa system of philosophy is ritualistic and tends towards polytheism. Modern popular Hinduism as well as Hindu law have been largely influenced by this system and its rules which lay down the *Dharma* or the scheme of right living as conceived by it.

- Jawaharlal Nehru

Discovery of India, 1946.

The *Mimansa* philosophy, founded by Jaimini, is one of the orthodox systems which is directly based on the Vedas and emphasizes their ritualistic aspect. It builds up a system of thought to justify and help the continuation of the

Vedic rites and rituals. The Vedas are valued by the *Mimansa*, not because they are the work of God or of any person, but because they are the impersonal source of commandments to perform the sacrificial rites. The *Mimansa* philosophy may thus be called ritualistic pragmatism, for, according to it, Vedic knowledge is valuable for ritualistic activity.

- **Satis Chandra Chatterjee : Hindu Religious Thought**
The Religion of the Hindus, 1953.

The *Mimansa* metaphysics is pluralistic realism. It believes in the reality of many independent things and beings in the world. For it, reality is a complex whole made up of such entities as physical things, atoms, selves, heaven, hell, and the deities to whom sacrifices are to be performed according to Vedic injunctions.

- **Satis Chandra Chatterjee : Hindu Religious Thought**
The Religion of the Hindus, 1953.

Shaivism

It may be urged that if Lord Shiva is all merciful, why dose he not remove the sorrows of all beings by liberating them? To this question it may be said that it is only when, by the deeds of the persons, the veil of ignorance and impurity is removed that the ever-flowing mercy of God manifests itself in liberating the person.

- Surendranath Dasgupta

History of Indian Philosophy, 1922.

The means to liberation is spiritual initiation, and this depends on knowledge of reality, performance of religious duties, practice of yoga, and righteous conduct. But above all, it is the grace of Shiva that leads man to liberation.

- Satis Chandra Chatterjee.

The Religion of the Hindus, 1953.

The figure of Siva, the great Yogi, has been there from nearly 3250 B.C: the date which archaeologists give to the Indus Valley civilization.

-S. Radhakrishnan

Eastern Religions and Western Thought, 1939.

In fact, Siva and Kali, the worship of Linga and other features of popular Hinduism, were well established in India long before the Aryans came.

- K. M. Panikkar

A Survey of Indian History, 1954.

A Shaivite sect of the Lingayats or *Virasavas*, founded by Basava, a minister of king Bijjala, is noteworthy for its cult and social doctrines than for its theology, which is a "qualified monism" with few striking features. Basava opposed image worship; in his sect the only sacred symbol is the linga of Shiva.

-A.L. Basham

The Wonder that Was India, 1934.

Shaivism is related on the one hand to Nyaya Vaiseshika, and on the other hand to yoga. Shiva is the central figure in the mythological background of the yoga mystery and a Shaivite atmosphere was favourable to its development.

- Louis Renou

Religions of Ancient India, 1953.

Umapati says that Shiva is the supreme being, is neither permanently manifested nor unmanifested. He is without qualities or distinguishing marks, free from all impurities, absolute and eternal, the source of wisdom to innumerable souls, and not subject to any fluctuations. He is immaterial and of the nature of pure bliss.

- Surendranath Dasgupta

History of Indian Philosophy, 1922.

Shavism worships Shiva as the supreme being, regarding him as the source and essence of the universe.

- Theos Bernard

Hindu Philosophy, 1989.

Hinduism throbs with the geography and history of India... In every image of Shiva speaks the voice of pre-Gupta Benares.

- Sister Nivedita

The Complete Works, Vol. IV.

It was Shaivism that profited most by the expulsion of Buddhism and the decline of the Jains.

- Louis Renou

Religious of Ancient India, 1953.

The caves of Elephant in the Bay of Bombay are a cathedral of Shiva worship. They contain not only an emblem of Shiva which may be more or less modern, but also a great many carvings.

- Sister Nivedita

The Complete Works, Vol. IV.

The beginnings of the conception (of Shiva) can be traced back to the early hymns where we find Rudra as the personification of the destructive powers of nature as expemplified in stroms and lightning.

- M. Hiriyanna

The Essentials of Indian philosophy, 1948.

The Shiva worship was the most popular form of religion in early times both amongst the aboriginal and the Aryanised people.

- G.P. Singh

Kiratas in Ancient India, 1990.

The Lingayats were as a radical movement against the caste system and Brahmin orthodoxy; they were to retain this radicalism for centuries. The name Lingayat is derived from the fact that all devotees carry a small lingam like an amulet as a sign of their exclusive adherence to their Shaivite faith.

- Hermann Kulka & Dietmar Rothermund

A History of India, 1986.

Most Saivites today do not give much importance to the *Bhagavad Gita*, may be due to its dominance by Lord Vishnu.

- Ed Viswanathan

Am I an Hindu?, 1993.

It is by the grace of Shiva, attained through initiation in Saivism, by a proper preceptor that the impurities can be removed, and not by mere knowledge as such.

- Surendranath Dasgupta

History of Indian Philosophy, Vol. V, 1922.

The only reality of the universe is Shiva, who is infinite and unrestricted independence. He has many features like omnipresence, eternality, formlessness though independence is peculiar to him. Shiva is the subject as well as the object, the experience as well as the experienced.

- S. Radhakrishnan

Indian Philosophy Vol. II, 1923.

Shaivism, the cult which accepted Shiva as the Supreme God in his beneficent, destructive and recreative aspect, has emerged powerful, the Shiva- Agamas has acquired the sanctity of the Vedas.

... The Shakti cults, which accepted Devi- the feminine principle- as the Supreme Divinity, were also popular.

- Henry Thomas & Dana Lee Thomas
Living biographies of religious leaders, 1951.

Lord Shiva is supposed to be the cause of the creation of the word, its maintenance, and its ultimate dissolution, or the liberation of souls, through the cessation of bondage.

- Surendranath Dasgupta
History of Indian Philosophy, Vol. V, 1922.

The Vedas refer to the long-haired ascetic Lord Shiva sitting on Mount Kailasa, almost naked and besmeared with ashes is appropriately their guardian diety.

- Henry Thomas & Dana Lee Thomas
Living biographies of religious leaders, 1951.

The supreme reality is called Shiva, and is regarded as beginningless, uncaused, free from defects, the all-doer and all-knower, who frees the individual soul from the bonds which fetter them.

- S. Radhakrishnan
Indian Philosophy Vol. II, 1923.

Tamil Saivism goes further in the direction of the dualism than qualified monism of the Vaisnavite Ramanuja. Its most striking feature is the disappearance of all the harsh, capricious and amoral attributes of the old Shiva. In his character as bestower of *Karma* he is pure justice, and his justice is but an aspect of his love for his creatures. He

is ready at their call, and manifests himself to them in whatever form they worship him.

- A.L. Basham

The Wonder That Was India, 1934.

The onception of Shiva as the Supreme Being, and of Phallus worship rose outside the pale of Vedism. Macdonell, while supporting this view observed; "The Aryans in course of time adopted the cult of phallus, from the non-Aryans and started worshipping them." The worship of Shiva in the form of phallus represents a remnant of the ante-Brahmanical religion of India.

- G.P. Singh

Kiratas in Ancient India, 1990.

The cult of Shakti finds its beginning in the *Rg Veda*. In one of the hymns she is represented as the embodiment of power, the supporter of the earth living in heaven. She is the supreme power by which the universe is upheld,"the great mother of the devotees" and soon bacame identified with "Uma of golden hue" of the *Kena Upanishad*.

- S. Radhakrishnan

Indian Philosophy Vol. II, 1923.

In the *Mahabharata* she is the sister of Krishna, and so becam related to Vaishnavism. The Saivas made her the wife of Shiva. In the *Puranas* she appears as chandi, with a daily worship and as festival, she soon came to be worshipped as Devi who is one with Brahman, the absolute, whose nature is sat, cit and ananda, and might be contemplated as male, female or attributeless.

- S. Radhakrishnan

Indian Philosophy Vol.II, 1923.

Shiva, originally a pre-Aryan deity, was identified with the Vedic deity Rudra, a principle of identification which was fully exploited in the epic period (200 B.C.- A.D. 300).

-D.S. Sharma : The Nature and History of Hinduism

The Religion of the Hindus, 1953.

Shaivism developed a theology adapted to the devotional literature of the hymnodists. The early literature of the *Pasupatas* and other Shaivite sects called *Agamas* and written in Sanskrit, was supplemented and then virtually superseded by texts in Tamil repeating much of the older theology, but incorporating the devotional faith of the Nayanars.

- A.L. Basham

The Wonder That Was India, 1934.

The Shiva philosophy and the worship of Shiva had spread itself far and wide throughout the whole of the peninsula long before the eighth century A.D..

- Surendranath Dasgupta

History of Indian Philosophy Vol. V, 1922.

It is the power of Shiva working in and through us by which we can act or reap the fruits of our action according to our deeds.

Surendranath Dasgupta

History of Indian Philosophy Vol. V, 1922.

Shaivism attaches great importance to the practices, especially to asceticism (the majority of ascetics are Shaivites), but it values *bhakti* less highly, it leans forward

esotericism. It is interesting to note that it was Shaivism that gained the firmest foothold in Eastern Asia, and produced a vast body of speculative literature principally in old Javanese.

- Louis Renou

Religions of Ancient India, 1953.

From the artifacts excavated at Harappa, we know today that Indus Valley people worshipped Lord Shiva as Lord Rudra, worshipped a mother goddess, built ceremonial baths, practiced yoga, and had fire pits.

- Ed Viswanthan

Am I a Hindu?, 1993.

Some fundamental ideas of Brahmanism (based on the discoveries at Mohenjodaro) as well as some primitive beliefs and observances, still current in India, may be traced as far back as the third millennium B.C. and that the worship of Shiva and Shakti may be regarded as the oldest form of Indian theistic religion.

- E.W. Hopkins

Religions of India, 1885.

The god Rudra is mentioned as early as the Rig Veda as terrific god whose wrath has to be appeased by offerings. The idea is further developed in the Satrudriya (Taittiriya Samhita) where he is represented both as a malevolent and as a benevolent god. In the latter aspect he was known as Shiva.

-Dawee Daweewarn

Brahmanism in South East Asia, 1982.

There is only one Rudra. This God-the great soul whose work is the universe - always dwells in the hearts of

men. Shiva is knowable by faith, love or the pure heart. Having known Shiva one attains eternal peace.

-Svetasavathara Upanishad

The Rudra of the Vedic pantheon (as depicted in the Yajur Veda and Atharva Veda) is not Brahmanic. He is not the god of priests and orderly ritual, but of wild people and place. The Aryannised conquerors held this religion (Shaivism) in disdain and placed it under a ban. At the some time, to secure easy recognition by aboriginal people they brought to prominence another cult- the cult of Mother-goddess worshipped in various manifestations as opposed to the cult of Shiva.

-G. P. Singh

The Kiratas in Ancient India, 1990.

Shaktism

Shaktism was the result of the fusion of the Aryan and the pre-Aryan elements in Hinduism. In the early literature of the Shaktas, we clearly see the process by which the non-Aryan cults of the Mother Goddess were taken up, purified, united and incorporated into the Vedic religion.

- D.S. Sharma : The Nature and History of Hinduism

The Religion of the Hindus, 1953.

The essentials of Shaktism are sometimes taken back to Harappan times and some of these elements probablbly went into the making of popular religion from the earliest historical period.

-Romila Thappar

Interpreting Early India, 1992.

The Shakti cults, which accepted Devi, the Feminine Principle of the Supreme Divinity, were popular. Some of these cults favoured bloody, gross, unclean or magic powers.

- Henry Thomas & Dana Lee Thomas

Living biographies of Religious Leaders, 1965.

The Shaktism identified with the active female principle (*Prakriti*) of Samkhya philosoph or with the *Maya* of Advaita philosophy, defined as energy and co-existent with Brahmanas was manifested in one or other form of worship of Shakti or Shiva's spouse under various names in accordance with the rites prescribed in the Tantras.

- **G. P. Singh**

The Kiratas in Ancient India, 1990.

Shaktism is reckoned as the most remarkable religion among the principal sub-divisions of Hinduism. It is believed to be a revelation from Shiva himself, but considered historically, in appears to be compound of Hinduism with non-Aryan beliefs.

- **G.P. Singh**

The Kirats in Ancient India, 1990.

The tantras are reckoned among the ancient scriptures of the Hindus and are sometimes given a place of importance equal to that of the Vedas. They are written in the form of a discussion between Shiva and his spouse Parvati, the two fundamental principles of their philosophy.

- **Satis Chandra Chatterjee**

The Religion of the Hindu, 1953.

Shiva always helps all and never does harm to anyone beings. When it may seem apparent that he has punished somebody, it is only for the good of others.

- **Surendranath Dasgupta**

History of Indian Philosophy, Vol. V, 1922.

The Trantras are mainly concerned with the practical side of religion, that is, religious practices and observances,

so they are sometimes known as the *Shakta Agamas*, the manuals of the worship of Sakti, the Divine Mother or the Supreme Godhead.

- **Satis Chandra Chatterjee**
The Religion of the Hindus, 1953.

Vaisnavism

The chief characteristic of Vaishnavism is the intense devotion to the personal god Vishnu who is accepted not only as the preserver, but also as the creator and destroyer of the universe Vaishnavism is very tolerant, for it is always ready to adapt itself to other creeds when winning over other religions.

-Theos Bernard

Hindu Philosophy, 1989.

Medieval Vaishnavism seems to have its origin in the South, in the great teachers Ramanuja and Madhavacharya. In the Himalayas it has made a notable renewal of the relations of North and South ... Southern Vaishnavism is the Vaishnavism of the Gupta empire. It was the Vaishnavism that was spread far and wide with the story of the *Mahabharata*.

-Sister Nivedita

The Complete Works, Vol. IV.

Vishnavism is so catholic that it will accept Christ as an *avatar* of Vishnu, but not as an exclusive manifestation of God.

-E.W. Hopkins

The Religions of India, 1885.

The essence of Vaishnavism is passionate devotion and self - surrender to a deity (Vishnu).

- **G. P. Singh**

Kiratas in Ancient India, 1990.

The most important representative of the new Vaishnavite school of thought was Ramanuja, who ... combined Shankara's Advaita philosophy with *Vaishnava Pancharatra* theology, the latter claiming that Vishnu is the very foundation of the universe.

- **Hermann Kulke & Dietmar Rothermund**

A History of India, 1986.

Indian Philosophy

A Catholic cardinal in Rome once remarked "Indian philosophy went as far as human thought can go toward probing life's great mysteries. What it lacked, of course, was revelation".

-Swami Kriyananda

The Hindu Way of Awakening, 1999.

It is characteristic of Indian thought that, in India, religion and philosophy are inseparable. In India, no 'link' between philosophy and religion is necessary, and the problem of finding that missing link in the modern world does not exist. Hindu philosophy and the knowledge of God are inseparable.

-Lin Yutang

The Wisdom of India, 1955.

Indian systems of philosophy are remarkably free from looseness and internal inconsistency, as each system has been cultivated for centuries by some of the best minds of the time.

- T.R.V. Murti

Studies in Indian thought, 1983.

I deeply sympathise with your *Shraddha* ceremony, nay, I wish we had something like it in our own religion. To keep alive the memory of our parents, to feel their presence during the great trials of our life, to be influenced by what we know they would have wished us to do, and to try to honour their name by showing ourselves not unworthy bearers of it, that is a *Sraddha* ceremony in which we can all partake, nay, ought to partake whatever our religion may be In that sense your *Sraddha* is a blessing.

- **Max Muller**

Quoted from *Eminent Orientalists*, 1922.

According to Hindu teachings, although God seeks communion with us in our souls above all, he also seeks to guide and inspire us through natural phenomena. The rain, Paramhansa Yogananda said, is a message to us of Divine Compassion, the flowers whisper to us of God's love and joy; the tenderness of Mother Nature reminds us of the consciousness in which she wants us always to live. On the other hand, her elemental fierceness is also a warning to us not to live proudly, as if we were above divine law. Symbolism is not only a projection of human imagination. It is inherent in all phenomena.

- **Swami Kriyananda**

The Hindu Way of Awakening, 1999.

Philosophy was never an armchair study in ancient India, and what turned great minds to it was not a desire merely to advance knowledge but an intense interest in the problems of practical life.

- **M. Hiriyanna**

Popular Essays in Indian Philosophy, 1952.

Indian philosophy has been intensely spiritual and has always emphasized the need of practical realization of truth.

- Chandradhar Sharma

A Critical Survey of Indian Philosophy, 1960.

Hinduism is a product of many cultures. Nowhere is this seen more clearly than in the pattern of Hindu social customs and festivals. Every kind of religious act, from the sacrifices of the Vedic Aryans to the rituals of primitive animist tribes, can be observed in the body of Hindu practices.

- K.M. Sen

Hinduism, 1961

The Indian philosophy satisfies the demands of the intellect and also the irrepressible aspirations of man. It gives a lead and guidance to man in the art of life. Indian philosophy takes an adequate view of man as it plumbs the nature of man and his destiny.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

Indian philosophy has had a living and growing influence on the thought and life of Indians through thirty centuries. It has preserved its spirit through the ages in spite of repeated invasions, social convulsions and frequent upheavals through all the vicissitudes of India's fortune.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

Philosophy in India is, what is ought to be, not the denial, but the fulfillment of religion, it is the highest religion, and the oldest system of philosophy in India is

Vedanta, that is, the end, the goal, the highest object of the Veda.

- Max Muller

India, What Can it Teach us ? 1883.

The object of Indian philosophy is not only to advance in knowledge or to find a correct way of thinking. It is more a right way of living.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

Philosophy in India had its origin and inspiration in, and aimed to serve the interests of, religion. The avowed object of philosophy was the same as that of religion, viz., to remove the extreme suffering of humanity and the schools of philosophy, especially the Vedanta, had a considerable influence on all the subsequent religious systems of India.

- Shakuntala Rao Shastri

Aspirations from a Fresh World, 1961.

The idolatry of scripture is a unique feature of the Indian thought.

- P. Nagaraja Rao

Essays in Indian Philosophy and Religion, 1971.

India alone, among the great world religions, preserved the deeper spiritual teachings undisguised and undiluted. It was able to do so precisely because religion in India was never formally organized.

-Swami Kriyananda

The Hindu Way of Awakening, 1999.

A great many of the philosophica' topics discussed in Western philosophy, right from the days of Thales to contemporary philosophers of various brands, have been studied in Indian philosophy at least as thoroughly, seriously and systematically.

- Kalidas Bhattacharya

Indian Philosophy Past and Future, 1982

Spiritualism means the affirmation of an eternal moral order and letting loose of hope.

- William James

Indian thinkers are pessimistic in so far as they look upon the world as an evil and lie; they are optimistic since they feel that there is a way out of it.

- S. Radhakrishnan

Indian Philosophy, Vol. 1, 1923.

All the schools of Indian philosophy tried to base their respective systems on the authority of the Upanishads.

- Shakuntala Rao Shastri

Aspirations from a Fresh World, 1961

Philosophy was recommended in India not for the sake of knowledge but for the highest purpose that man can strive after in this life.

- Max Muller

Six Systems of Indian Philosophy, 1899.

Hindu philosophy is not mere speculation or guesswork, but organized doctrine based on mystic experience.

- D.S. Sharma

Essence of Hinduism, 1971.

Indian systems of philosophy are remarkably free from looseness and internal inconsistency as each system has been cultivated for centuries by some of the best minds of the time.

-T.R.V. Murti

Studies in Indian thought, 1983.

India beyond all doubt possesses a deep underlying fundamental unity, far more profound than that produced either by geographical isolation or by political superiority. That unity transcends the innumerable diversities of blood, colour, language, dress, manners, and sect.

- Vincent A. Smith

Oxford History of India, 1919.

Some (western scholars), repelled by features of the social structure still in existence among Hindus, have condemned Hindu philosophy itself as worthless.

- C. Rajagopalachari

Hinduism: Doctrine and Way of life.

Many foreign critics are blind to the unity, and looking only at the variety, call Hinduism mere polytheism or mythology. But had it not been for its underlying philosophical unity, which is recognized by even the most illiterate peasant who places a few flowers on the altar of his village deity, the religion of the Hindus would have perished long ago, as the religions of Greeks and the Romans, of the Egyptians and the Mexicans perished and have been forgotten.

- D. S. Sharma

Essence of Hinduism, 1971.

India concealed deep truths behind a veil of symbolism, and offered only the tip of the iceberg, as it were, for those earnest seekers to see who might want to know more.

- Swami Kriyananda

The Hindu Way of Awakening, 1999.

If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and found solutions to some of them which will deserve the attention of even those who have studied Plato and Kant-I should point to India They are the makers of marvellous mythologies, the inventors of the most subtle philosophy, and the givers of the most elaborate laws.

Max Muller

India, What can it Teach Us ?, 1889.

What is Hinduism?

Hinduism is the most ancient expression of *Sanatana Dharma*, the external and universal religion. The true message of Hinduism, as it is of all other religions, is inward, not outward. It is a message of soul upliftment, of inner purification, and deepening awareness and love. Behind all its symbols, what Hinduism teaches is communion with God, and upliftment of the individual's consciousness into ever-broader, ever-deeper perceptions of truth.

- **Swami Kriyananda**

The Hindu Way of Awakening, 1999.

Almost all thought in India is in a sense religious thought, and Hinduism has not only influenced, throughout many centuries, India's intellectual life, but almost completely determined her social and cultural life as well.

-**Fritjof Capra**

The Tao of Physics, 1975.

In certain chapters of the Brahmins and in the Upanishads we see a picture of the social and intellectual life of India at that early time, which seems fully to justify the saying that India has always been a nation of philosophers.

-**Max Muller**

The Six Systems of Indian Philosophy, 1898.

As a result of the tolerant attitudes, Hinduism itself has become a mosaic of almost all the types and stages of religious aspiration and endeavour. It has adapted itself with infinite grace to every human need.

-S. Radhakrishnan

Eastern Religions and Western Thought, 1939.

The concept of Hinduism as a stagnant lagoon of religious beliefs and practices in which the Hindus live like its fauna is, of course, an extension of the old and widespread idea of an unchanging East.

-Nirad C. Chaudhari

Hinduism, 1979.

With other people, religion is only a part of life, there are things religious, there are things lay and secular. To the Hindu, his whole life was religion. To other peoples, their relations to God and to the spiritual work are things sharply distinguished from their relations to man and to the temporal world. To the Hindu, his relations to God and his relations to man, his spiritual life and his temporal life are incapable of being so distinguished.

- Bankim Chandra Chatterji

Quoted from *Hinduism by Nirad C. Chaudhari, 1979.*

To the untouchables, Hinduism is a veritable chamber of horrors.

-B.R. Ambedkar

Hinduism adopts a rationalist attitude in the matter of religion. It tries to study the facts of human life in a scientific spirit, not only the obvious facts, the triumphs and defeats of men who sleep in spiritual unconsciousness, but the facts of life's depths.

- S. Radhakrishnan

Eastern Religions and Western Thought, 1939.

A fundamental distinction between them (Brahmanism and Hinduism) should be borne in mind; Brahmanism applies to the religion of the earliest periods and is generally synonymous with Vedism; Hinduism refers to the entire stream of the orthodox religion of the sub-continent, from the Vedic period to the present.

- **Kenneth G. Zysk (ed.)**

The Origins and Development of Classical Hinduism, 1989.

Hinduism teaches that vegetarianism is a higher way of life than meat-eating and describes the saint as one who lives on air as it were (*vayubhaksaka*) and who does no injury to animal or vegetable life in maintaining his bodily existence.

- **D.S. Sharma**

Essence of Hinduism, 1971.

Hinduism is a process not a result; a growing tradition, not a fixed revelation.

- **S. Radhakrishnan**

Indian Religions, 1979.

Purity is the condition of His mercy. How does that mercy act? He reveals himself to the pure heart; the pure and the stainless see God, yea, even in this life; then only all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. This is the very centre, the very vital conception of Hinduism.

- **Swami Vivekananda**

A paper read at the Parliament of Religions held at Chicago in
1893.

Hinduism is a mixture of so many things. It is a summation of all types of thought and all types of religions. On one hand you will see the existence of the primitive worship of reptiles and other pests, yet on the other hand you will see thoughts and ideas excelling Bohr's theory of nuclear structure and reactions.

-Ed Viswanathan

Am I a Hindu?, 1993.

Hinduism does not project itself as the only way to God-realization. It claims no monopoly on wisdom. It tolerates all forms of thought. A Hindu Yogi will never try to convert a person from another religion to Hinduism. Instead he will try to make a person's faith steadfast in his/her own religion.

-Ed Viswanathan

Am I a Hindu?, 1993.

This (ultimate) reality, called Brahman, is the unifying concept which gives Hinduism its essentially monastic character in spite of the worship of numerous gods and goddesses.

- Fritjof Capra

The Tao of Physics, 1975.

What Hinduism needed, was the organising and consolidating of its own idea. What the world had needed was a faith that had no fear of truth.

-Sister Nivedita

The Complete Works, Vol. I.

Hinduism is essentially tolerant and would rather assimilate than rigidly exclude.

-A.L. Basham

The Wonder That was India, 1934.

That, in medicine, or the astronomy and metaphysics, the Hindus have kept pace with the most enlightened nations of the world; and that they attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded.

-Harace H. Wilson

Quoted from *Eminent Orientalists*, 1922.

Of all the living religions, Hinduism is the most ancient. It was not founded by any individual prophet and is not composed of the teaching of any particular group of them. The Vedas are the fountain heads of Hinduism. The ancient Rishis and sages of India have expressed their intuitive spiritual experiences in the Upanishads; these experiences are direct and are regarded as authoritative.

-S. Radhakrishnan

Glimpse of World Religions, 1957.

Hinduism cannot be called a philosophy, nor is it a well- defined religion. It is rather a large and complex social religious organism consisting of innumerable sects, cults, and philosophical systems and involving various rituals, ceremonies, and spiritual disciplines, as well as the worship of countless gods and goddesses.

- Fritjof Capra

The Tao of Physics, 1975.

The philosophy of Hinduism is not meant for intellectual curiosity and vain speculation. It is a guide to the path of life; it spiritualises human existence.

- S. Radhakrishnan

Glimpses of World Religions, 1957.

It is Hinduism which has produced the great literature of the whole Indian world, and therefore the arts that illustrate

-Sister Nivedi
The Complete Works, Vol. II

Hinduism contains the most abstract thoughts and deepest metaphysics, ever conceived by human mind. Its philosophical heights have no limits, its spiritual achievements are beyond the ken of western mind, its mysticism is too confounding to even an intellectual giant, its yogic feats are alleged to baffle the laws of nature and of science.

- D. Vable
An introduction to Modern India and Hinduism, 1962.

Hinduism would not be eternal were it not constantly growing and spreading, and taking in new areas of experience. Precisely because it has this power of self-addition and re-adaptation, in greater degree than any other religion that the world has even seen, we believe it to be the one immortal faith.

-Sister Nivedita
The Complete Works, Vol. III.

Because of its complexity, Hinduism may be viewed more as a locus for "meeting of traditions" than as a singular religious tradition.

- Krishna Sivaraman (ed)
Hindu Spirituality, 1989.

According to Hinduism, cleanliness is not exactly next to godliness, it is a part of godliness. When the two are

made independent, they sustain great loss. Therefore, purity should comprise both eternal purity and internal purity.

- D.S. Sharma

Essence of Hinduism, 1971.

Hinduism has developed a religious atmosphere permeated by the highest philosophic wisdom as well as symbolic worship.

- S. Radhakrishnan

Indian Religions, 1979.

The quality by which Hinduism has it in her power to make up for this defect of her greatness is her capacity for synthesizing every religious idea with which she comes in contact.

- Sister Nivedita

The Complete Works, Vol. III.

Hindus are natural mystics, mysticism meaning a form of religion aiming at achieving direct union with God. To achieve the union of the individual soul (*atman*) with the world soul (*brahma*) behind all things may be said to be the whole effort of the Vedic philosophy.

- Lin Yutang

Wisdom of India, 1955.

If the majority of the Hindus are simple villagers who keep the popular religion alive in their daily worship, Hinduism has, on the other hand, brought forth a large number of outstanding spiritual teachers to transmit its profound thoughts.

- Fritjof Capra

The Tao of Physics, 1975.

Indian religion has always been hospitable, absorbent, and syncretistic. Hence, within Hinduism as it exists there is an almost unbelievable tolerance of varieties of both belief and practice. Inside the social structure of Hinduism can be found philosophic mystics, who have no belief in a personal deity; pluralists ranging from crude animists mainly interested in local godlings (such as the village-mother or the jungle spirit) to polytheists of the type familiar to students of Greek, Roman, and Egyptian antiquities.

- **A.C. Bouquet**

Hinduism in Chambers's Encyclopaedia, 1950.

Hinduism is a way of life, a mode of thought, that becomes second nature.

- **Louis Renou**

Religions of Ancient India, 1953.

Hinduism insists on the upward striving, not only in the sphere of morals but in that of intellect. It is not to be regarded as either pessimistic or fatalistic.

- **S. Radhakrishnan**

Religion in Transition, 1937.

Hindu society is a product of many races and many cultures. It is necessary to recognize this fact to appreciate the complexity of the Hindu society and religion.

- **K.M. Sen**

Hinduism, 1961.

The cardinal virtues of Hinduism may be regarded as the distinctive marks of the religious spirit of India. They are purity, self-control, detachment, truth, and non-violence.

- **D.S. Sharma**

Essence of Hinduism, 1971.

The Hindu is nothing if he is not religious.

- **Manmath Nath Shastri**

Hindu Metaphysics, 1904.

The weakness of Hinduism lies in the fact that all its ideals have not been followed with equal persistence or sincerity. The social ideal has been most neglected. Caste and untouchability, inspite of their economic advantages, have proved to be great stumbling blocks in its way.

- **Avinash C. Bose**

The Call of the Vedas, 1954.

Hinduism developed an attitude of comprehensive charity instead of a fanatic faith in an inexplicable creed Many sects professing many different beliefs live within the Hindu fold Hinduism is wholly free from the strange obsession of some other faiths that the acceptance of a particular religious metaphysic is necessary for salvation, and non- acceptance thereof is a heinous sin.

- **S. Radhakrishnan**

The Hindu View of Life, 1927.

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism.

- **Swami Vivekananda**

Quoted from Romain Rolland's
The life of Vivekananda. London, 1947.

Hinduism is, in fact, an immense synthesis deriving its elements from a hundred different directions, and incorporating every conceivable motive of religion.

- **Sister Nivedita & Ananda Coomaraswamy**

Hindus and Buddhists, 1916.

From ancient times, Hinduism adopted a view which would not hurt the religious susceptibilities of others. It enabled the Hindus to welcome the Jews, the Christians, the Parsees and the Muslims.

- S. Radhakrishnan

Eastern Religion and Western Thought, 1959.

The soul of Hinduism has ever been the same even though it has had different embodiments in different ages and among different levels of the people. There are five elements which contribute to this unity of Hinduism; common scriptures, common deities, common ideals, common beliefs, and common practices.

-D.S. Sharma : The Nature and History of Hinduism

The Religion of the Hindus, 1953.

I do not claim that Hinduism has complete answer to the perplexing problems of our age. But perhaps its basic beliefs and philosophy are not irrelevant to the problems of the modern world.

-K.M. Sen

Hinduism, 1961.

Hinduism is the expression of a great civilization and is closely connected with philosophical speculation and literary activity, and that it is a product of the creative imagination and a systematic construction.

- Louis Renou

Religions of Ancient India, 1953.

Brahman, the ultimate reality, is understood as the 'soul' or inner essence, of all things. It is infinite and beyond

all concepts; it cannot be comprehended by the intellect, nor can it be adequately described in words.

-Fritjof Capra

The Tao of Physics, 1975.

How to account for the magic of Hinduism? We think that the root of the whole matter lies in the imperishable truths and unconquerable spirit contained in the original documents, the Vedas, and noble lives lived according to high moral and spiritual ideals embodied in them, by generations of sages and saints, kings and commanders as well as by the masses of the people.

- Abinash C. Bose

The Call of the Vedas, 1954.

Starting from the Veda, Hinduism has ended in embracing something from all religions, and in presenting phases suited to all minds. It is all tolerant, all compliant, all comprehensive, all absorbing.

- Sir Monier Williams

Quoted from *Eminent Orientalists*, 1922

Hinduism is more like a tree that has grown gradually than like a building that has been erected by some great architect at some definite point of time. It contains the influences of many cultures, and the body of Hindu thought thus offers as much variety as the Indian nation itself.

-K.M. Sen

Hinduism, 1961.

With us philosophy remains always something collateral only. Our mainstay is formed by religion and ethics. But with the Hindus, philosophy is life in full earnest, and it is but another name for religion, while

morality has a place assigned but as an essential preliminary to all philosophy.

- Max Muller

Quoted from *Eminent Orientalists*, 1922.

After these many centuries Hinduism, like the curate's egg, is good only in parts. It is admirable and abhorrent, saintly and savage, beautifully wise and dangerously silly, generous beyond measure and mean beyond all example.

- S. Radhakrishnan

Eastern Religion and Western Thought, 1939.

India, though it has, as we have seen, more than five hundred spoken dialects, has only one sacred language and only one sacred literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed. The language is Sanskrit, and that literature is Sanskrit literature the only repository of the Veda or 'Knowledge' in its widest sense - the only vehicle of Hindu theology, philosophy, law and mythology; the only mirror in which all creeds, opinions, customs, and usages of the Hindus are faithfully reflected.

- Sir Monier Williams

Quoted from *Eminent Orientalists*, 1922.

An extensive application of the principle of liberty, equality, and fraternity has made Hinduism the most elastic of all religions, the most capable of adapting itself to new conditions.

- S. Radhakrishnan

Eastern Religion and Western Thought, 1939.

Hinduism has never opposed scientific progress. It has never opposed speculation in metaphysics or ethics.

- D.S. Sharma

Essence of Hinduism, 1971.

As the result of the tolerant attitude, Hinduism itself has become a mosaic of almost all the types and stages of religious aspiration and endeavour. It has adapted itself with infinite grace to every human need.

- S. Radhakrishnan

Eastern Religion and Western Thought, 1939.

Hinduism is the name given by foreigners to the early medieval and modern phase of Brahmanical tradition; it is admittedly a mixture of the entire religious heritage of ancient India. Old Brahmanism stood in sharp contrast with Buddhism. In early medieval centuries the two traditions coalesced.

- R.R. Diwakar

Bhagwan Buddha, 1960.

Hinduism was not the name of the religion which was current at the time of the Buddha. This name came latter after some centuries and owes its origin, as scholars point out, to 'Sindu' being pronounced as 'Hindu'. At that time it was referred to variously as Aryan, Vedic, Brahman, Trayi, Sanatana, and so on.

- Nalinaksha Dutt

The spread of Buddhism and the Buddhist schools, 1925.

Hindus take pride in the fact that their civilisation is one of the oldest There are other people in the world who have civilisation not less older than that of the Hindus. Sphinx, and Pyramid of Egypt, Hanging Garden of the

Babylonians, the Great Wall of China, are not they older? Can the Hindus prove that their civilisation is much older than these?

- Rajanikant Shastri

Rise and fall of the Hindu caste (Hindi), 1944.

The cumulative effect of the discoveries at Mohenjodaro and the neighbouring regions may be summed up in the form that some fundamental ideas of Brahmanism as well as some primitive beliefs and observances, still current in India, may be traced as far back as the third millennium B.C. and that the worship of Shiva and Shakti may be regarded as the oldest form of Indian theistic religion.

- Dewee Daweewarn

Brahmanism in South- East Asia, 1982.

Hinduism is not a religion but a complex medley of faiths, with hundreds of sects and sub-sects, together with a body of the traditional social observance of "Hindus", the majority of the people of India.

- Mary Slusser

Nepal Mandala, 1982.

Hinduism was a religion without a founder, a revealed truth, a dogma, structured liturgy or a churchly establishment.

- Larry Collins & Lapierre

Freedom at Midnight, 1976.

Hinduism for the people meant Vaishnavism and Shaivism, not Vedism, and the philosophers of Vaishnavism

and Shaivism strongly criticised Samkara's non-theistic Vedanta and Vedic ritualism.

- A.K. Warder

Indian Buddhism, 1970.

The division of religious thought into the knowledge of the spirit of Divine Reality and the religious and social code of conduct is a unique feature of Hinduism.

-D.S. Sharma

The Essence of Hinduism, 1987.

It is the religion dependent on the Vedas and practised by the Aryan race that has been generally included under the definition of Hinduism. Hindu tradition, more appropriately, calls it as "*Sanatana Dharma*", a religion which is very ancient and comprises eternal values. Unlike the other religions of the world, Hinduism did not originate with any single prophet or at a particular period of human history. Its uniqueness lies in its being based on the super-conscious experiences and spiritual realisation of a galaxy of saints, sages, and seers, each of whom could claim prophethood.

-Swami Harshananda

Hinduism Though Questions & Answers, 1986.

Hinduism is not simply a system of ethics, though it includes in its teachings a code of ethics as comprehensive as any that has ever been devised by man. It is simply a system of theology, though it includes within its scope more than one theology as consolatory as the heart of man could desire. It is essentially a school of metaphysics, for its aim is not merely to make man a perfect human being on earth or a happy denizen of heaven singing for all time the glories of god, but to make him one with the Ultimate Reality, the

eternal, universal spirit in which there are no distinctions - no cause and effect, no time and space, no good and evil, no pairs of opposites, and no categories of thought.

- **D.S. Sharma : The Nature and History of Hinduism**

The Religion of the Hindus, 1953.

May it not well be, after all, that Hinduism is no creature of a hoary antiquity, rigid, and immovable, fixed in stony preconceptions; but instead of this, young, plastic, creative, tingling with life and vigour, her characteristics carrying their history with them, her errors mere maladies of childhood, to be speedily outgrown.

- **Sister Nivedita**

The Complete Works, Vol. IV.

Hinduism, in its plethora of symbols and images, is endlessly complex and therefore endlessly misunderstood, but its true mission is both simple and universal; soul enlightenment. The way to understand this mission is to realize that it is goal-oriented, not way-oriented. In other words, its focus is the ultimate attainment, self-realization in God.

-**Swami Kriyananda (J. Donald Waters)**

The Hindu Way of Awakening, 1999.

Hinduism is a highly practical as well as a highly philosophical religion. It has no faith in mere wordy petitions called prayers to a vague abstraction of Divinity. It has no doubt its great philosophical systems which are a wonder to the modern world.

- **D.S. Sharma**

Essence of Hinduism, 1971.

The semblance of truth which this view of the world negative character of Hinduism has is due to the impression that Hindu culture has not resulted in a strong and successful organisation of life such as Europe shows to us. Because India has blundered in life and failed to make the best of her material resources, she is said to be a nation of unpractical dreamers, world shinning ascetics, patient and docile, inept and inefficient.

- S. Radhakrishnan

Eastern Religion and Western Thought, 1939.

Hinduism is neither fatalism nor pessimism, neither asceticism nor quietism, neither agnosticism nor pantheism, neither illusionism nor mere polytheism, as some of its hasty critics in foreign countries have represented it to be.

- D.S. Sharma

Essence of Hinduism, 1971.

Hinduism is basically more a matter of conduct than of belief.

- K.M. Sen

Hinduism, 1961.

Hinduism has never been formally structured, has never had a formal hierarchy, and has never had an official priestly body with the power to enforce theological niceties.

-Swami Kriyananda

The Hindu Way of Awakening, 1999.

Hinduism is the major religious tradition of the sub-continent of South Asia. Like all the major religions of the

world, Hinduism has spread beyond the borders of its homeland, originally to Southeast Asia and more recently to the western World.

-Kenneth G. Zysk (ed.)

The Origins and Development of Classical Hinduism, 1989.

Hinduism, as some people have said by way of criticism, and as can be equally described in terms of justification and praise, is a great and golden umbrella that has sheltered all forms of thought and speculation, and it is an umbrella which is still standing and giving shelter notwithstanding the fury of the elements and those batterings and shatterings which have affected other forms of thought.

- C.P. Ramaswami Aiyar

Biographical Vistas, 1968.

The troubles of the present age, which are rightly or wrongly attributed to western materialism, have helped to increase the prestige of Hinduism. Hinduism provides an incomparable field of study for the historian of religion; its aberrations are many but there is in it a great stream of mystical power; it manifests all the conceptions of religion and its speculation is continually revealing them in a new light.

- Louis Renou

Religions in Ancient India, 1923.

Hinduism is hard to define. It is not a creed, like Christianity or Islam, but a way of life - a collection of rites, traditions, and mythologies, sanctioned by the sacred books and propagated by Brahmanical teaching.

- H.G. Rawlinson

India : A short Cultural History, 1937

The Hindu religion has been looked upon by some as excessively spiritual to the point of neglecting the world of nature and culture, of overlooking human reality, vitality and creativity. This is a misconception.

- **Krishna Sivaraman (Ed.)**

Hindu Spirituality, 1995.

Hinduism is mainly Dravidian in origin, and considers caste to be a Dravidian institution.

- **E. Glibert Slater**

The Dravidian Element in Indian Culture, 1924.

The key Hindu concept of *dharma* - the right way, the sanctioned way, which all men must follow, according to their natures- is an elastic concept. At its noblest it combines self- fulfilment and truth to the self with the ideas of action as duty, action as its own spiritual reward, man as a holy vessel.

- **V.S. Naipaul**

India: A Wounded Civilization, 1977.

Hinduism, which has within its fold not only the various schools of Vedanta, but also Shaivism, Shaktism and Vaishnavism and which includes even some of the primitive cults, is more a League of Religions than a single religion with a definite creed. In its hospitable mansion there is room for all types of souls from the highest to the lowest, and, as one grows in virtue, love and insight, one can pass from apartment to apartment and never feel that the atmosphere of the place is stuffy or hot.

- **D.S. Sharma**

Essence of Hinduism, 1971.

In a concrete manner he is a Hindu who believes in God, immortality of the soul, transmigration, the law of *Karma* and *Moksha*, and who tries to practise truth and *ahimsa* in daily life, and therefore practises cow protection in its widest sense and understands and tries to act according to the law of *Varnasharam*.

- **Mahatma Gandhi.**

Young India, 1926.

No wars have been fought in the name of Hinduism unlike the medieval religious crusades between Islamic and Christian potentates. Nor have there been inquisitions in Hinduism for questioning any religious belief.

- **D. S. Sharma**

The Essence of Hinduism, 1971.

Hinduism, with the help of living saints, has kept its grip on the essential spiritual truths.

- **Swami Kriyananda**

The Hindu Way of Awakening, 1999.

Hinduism itself had been brought to India, by the Indo-European hordes descending from the north to wrest the sub-continent from its semi-aboriginal Dravidian inhabitants. Its sages had written their sacred Vedas on the banks of the Indus centuries before Christ's birth.

- **Larry Collins & Dominique Lapierre**

Freedom at Midnight, 1976.

It is already a commonplace among historians that Hinduism, together with Sanskrit learning and literature, underwent under the Guptas what is regarded as a great revival. According to Vincent Smith, most of the Puranas

were during the period re-edited and brought into their present shape.

- **Sister Nivedita**
The Complete Works, Vol. IV.

It was difficult for me to concede that Hindu ascetics and teachers who preserved for our world a living contact with the classical culture of India, which is at the root of much that we know and almost all that we practise, were not truly religious. This attitude of respect for all creeds, this elementary good manners in matters of spirit, is bred into the marrow of one's bone by the Hindu tradition, by its experience of centuries. Religious tolerance marked the Hindu culture from its very beginning. When the Vedic Aryans came into contact with people professing other creeds, they soon adjusted themselves to the new elements.

- **S. Radhakrishnan**
Basic Writings edited by Robert A. McDermott, 1970.

Hinduism is a relentless pursuit after truth and if today it has become moribund, inactive, irresponsive to growth, it is because we are fatigued and as soon as the fatigue is over, Hinduism will burst forth upon the world with a brilliance perhaps unknown before. Of course, therefore, Hinduism is the most tolerant of all religions. Its creed is all embracing.

- **Mahatma Gandhi**
Young India, 1926.

Arya Samaj founded by Swami Dayananda has become the spearhead of a dynamic type of Hinduism trying to unify all sections of Hindu society.

- **D.S. Sharma** : *The Nature and History of Hinduism*
The Religion of The Hindus, 1953.

Hinduism as a religion is centred not so much in the belief in God, as in faith, in the reality of spirit and the spiritual order of the world.

- Satis Chandra Chatterjee : Hindu Religious Thought

The Religions of The Hindus, 1953.

Hinduism reflects the multiplicity of shades of human aspirations in the religious and spiritual dimensions of existence.

- Jeaneane Fowler

Hinduism : beliefs, practices and scripture, 1999.

Hinduism is like the mighty Ganges which has been joined in its outward flow by other streams and tributaries.

- D.S. Sharma

The Essence of Hinduism, 1971.

Hinduism is not a religion of lifeless dogmas and theories. Hinduism is not a mere blind faith in rituals and ceremonials. The real Hinduism of the rishis is a moral and spiritual endeavour to attain perfection in human life; it is a struggle, zealous and earnest, which man carries on with flesh and various temptations and failings, it is heir to become a Devata in this world.

- Manmath Nath Shastri

Hindu Metaphysics, 1904.

Hinduism believes that the supreme being may be approached through several paths such as knowledge, devotion, action and yoga.

-D.S. Sharma

The Essence of Hinduism, 1971.

India has a strange genius of converting what it borrows and assimilating it.

- A. B. Keith

Quoted from Indian Religions, 1979.

Hinduism has developed a religious atmosphere permeated by the highest philosophic wisdom as well as symbolic worship, round which much glorious art has gathered.

- S. Radhakrishnan

Indian Religions, 1979.

Dharma is a fundamental feature of the Hindu religion. Hinduism does not believe in enforcing creeds, but calls upon all Hindus to conform to the discipline. It is a culture more than a creed.

- S. Radhakrishnan

Indian Religions, 1979.

Hinduism insists not on religious conformity but on a spiritual and ethical outlook in life.

- S. Radhakrishnan

The Hindu View of Life, 1927.

Hinduism, in its essence, is an attempt to realize the Absolute Spirit, and transform human life in the light of this spiritual experience. It lays stress on the inner purity of mind, universal benevolence, eternal quest of the Infinite, and complete transformation of the intellectual, emotional and volitional nature of the finite self.

- Jadunath Sinha

The Foundation of Hinduism, 1955.

Hinduism is not a definite dogmatic creed, but a vast, complex but subtly unified mass of spiritual thought and realization. Its tradition of the godward endeavour of the human spirit has been continuously enlarging through the ages.

- S. Radhakrishnan

The Hindu View of Life, 1927.

The most prominent abuses (of Hinduism) were the overbearing tyranny and very lax morality of the hereditary Brahmanical priesthood, which were rendered more galling by the exclusive privileges which the system of caste conferred on the Brahmanical and military orders, enabling them to oppress and insult all the inferior classes of society, not only with impunity, but with the express sanctions of their religion. The extravagant polytheism and gross idolatry encouraged by the Brahmans, and more particularly the cruel character of their ritual, which enjoined the constant slaughtering of animals, and the occasional sacrifice of even human victims, as the only means of propitiating the deity, caused great disgust to many of the Vaishnavas, as well as to many others among the Hindus. . .

-A.H. Oldfield

Sketches of Nepal, Vol. I, 1880.

Hindu life is synonymous with religious life. Religion comes in everywhere, from the time of the Hindu's conception in his mother's womb (*Garbhadhana*) right up to that of the cremation of his body at *Samsana*. In the view of the Hindu, any act that is not connected with religion is virtually of the brute kind.

- Ramananda S. Swaminath

The Hindu Ideal, 1923.

Bibliography

- Aiyar, C.P. Ramaswami, 1968. *Biographical Vistas*. New Delhi : Asia Publishing House.
- Ananyananda, Swami, 1931. *Talks with Swami Vivekananda*. Advaita Ashram. Calcutta : Rep. 1979.
- Bandhu, Vishva (Ed.), 1955. *Vishveshvarananda Indological Series*. Hoshiarpur, India.
- Basham, A.L., 1964. *Studies in Indian History and Culture*. Calcutta: Sambodhi Publications Pvt Ltd.
- Basham; A.L. 1954. *The wonder that was India*. Rep. Rupa Co.1991.
- Bernard, Theos, 1989. *Hindu Philosophy*. Delhi : Jaico Publishing House.
- Bhandarkar, Ramkrishna Gopal, 1913. *Vaisnavism, Saivism and minor religious systems*. New Delhi : Asian Educational Service. Rep.1983.
- Bhattacharjee, Arun, 1979. *History of Ancient India*. New Delhi : Sterling Publishing Co. Rep. 1982.

- Biswas, A. K., 1987. *Buddha and Boddhisattva : A Hindu view*. New Delhi : COSMO Publications.
- Bose, Avinash Chandra, 1954. *The Call of he Vedas*. Bombay : Bharatiya Vidya Bhawan.
- Brunton, Paul, 1934. *A Search in Secret India*. U.K. : Rider Books; Rep. New Delhi : B.I. Publications. Rep. 1980.
- Capra, Fritjof, 1975. *The Tao of Physics*. USA : Bantam New Age Books. Revised Ed. 1984.
- Chaitanya, Krishna, 1975. *A Profile of Indian Culture*. New Delhi : India Book Company.
- Chatterjee, Satischandra & Datta, Dhirendramohan, 1939. *An Introduction to Indian Philosophy*. The University of Calcutta. Rep.1968.
- Chaudhari, Nirad C., 1979. *Hinduism : A Religion to live by*. London: Chatto and Windus, Ltd.
- Chopra, P.N. (Ed.) 1982. *Religions and Communities of India*. New Delhi : Vision Books Ltd.
- Coomaraswamy, Ananda, 1930. *Hinduism and Buddhism*. Delhi : Munshiram Manoharlal Publishers Rep. 1986.
- Dasgupa, Surendranath. 1922. *A History of Indian Philosophy, Vol. I & II*. Delhi : Motilal Banarsidass. Rep. 1988.

- Daweewarn, Dawee, 1982. *Brahmanism in South-East Asia : From the Earliest time to 1445 AD*. New Delhi : Sterling Publishers Pvt. Ltd.
- Deussen, Paul, 1912. *The System of the Vedanta*, Rep. Delhi : Banarsidass & Co. 1979.
- 1906. *The philosophy of the Upanishads*. Edinburgh.
- Diwakar, R.R., 1960. *Bhagwan Buddha*. Bombay : Bharatiya Vidya Bhavan. Rep. 1980.
- Eliot, Sir Charles, 1921. *Hinduism and Buddhism*. London.
- Fowler, Jeaneane, 1999. *Hinduism: Beliefs, Practices and Scriptures*. New Delhi : Adarsha Books.
- Gandhi, Mohandas Karmachand, 1927. *An Autobiography : The story of my Experiments with Truth* Ahmedabad : Navajivan Publishing House.
- 1927. *The Essence of Hinduism*. Ahmedabad : Navajivan Publishing House.
- Garg, R.K., 1978. *Upanishadic Challenge to Science*. Delhi : Sundeep Prakashan.
- Ghose, Aurobindo, 1956. *The Secret of the Veda*. Pondicherry : Sri Aurobindo Ashram Trust.
- Hiriyanna, M. 1948. *The Essentials of Indian Philosophy*. Delhi : Motilal Banarsidass. Rep. 1995.
- 1952. *Popular Essays in Indian Philosophy*. Mysore : Karyalaya Publishers.

- Hopkins, Edward Washburn, 1885, *The Religions of India*.
2nd Ed. Delhi : Munshiram Mahoharlal.
1970.
- Hume, R.E. 1934. *The Thirteen Principal Upanishads*.
London.
- ishewood, Christopher. (Ed.), 1948. *Vedanta for the
Western World*. London : George Allen &
Unwin Ltd.
- Kosambi, Damodar Dharmananda, 1956. *An introduction to
Indian History*. 2nd Ed. Bombay : Popular
Pakashan.
- Kriyananda, Swami (J. Donald Walters), 1999. *The Hindu
Way of Awakening : Its Revelation, its
Symbols*. Delhi : Jaico Publishing House.
- Kulke, Hermann & Rothermund, Dietmar, 1986. *A History of
India*. Pub. by Croom Helm Australia
- Mahadevan, T.M.P., 1960. *A Seminar on Saints*. Madras :
Indian Union for the Study of the Great
Religions.
- Majumdar, R.C., 1976. *Readings in Political History of India*.
Edited by S.P. Gupta. New Delhi : B.R.
Publishing Corporation.
- Mascaro, Juan, 1965. *The Upanishads*. London : Penguin
Books Ltd. -1962, The Bhagavad Gita.
England : Penguin Classics.

- McDermott, Robert A. (Ed.), 1970. *Basic Writings of S. Radhakrishnan*. New Delhi: Jaico Publishing House.
- McNeill, W.A., 1963. *The Rise of the West : A History of the Human Community*. New York : A Mentor Book.
- Mookerji, Radha Kumud, 1947. *The Gupta Empire*. 2nd Ed. Bombay : Hindi Kitab Publishers.
- Moorhouse, Geoffrey, 1984. *India Britannica : A vivid introduction to the history of British India*. London : Paladin Books.
- Moraes, Frank & Howe, Edward (Eds.). 1974. *John Kenneth Galbraith. introduced India*. New Delhi: Vikas Publishing House.
- Morgan, Kenneth, 1953. *The Religion of the Hindus*. Rep. 1983. Motilal Banarsidass.
- Muller, Max, 1883. *India, What Can it Teach us?* Rep. Delhi: Munshiram Manohar Lal Oriental Booksellers and Publishers, 1961.
- 1898. *Ramkrishna : His Life and Sayings*; Rep. 1988. Calcutta : Advaita Ashram.
- 1899. *Ram Mohan to Ramakrishna*. Abridged from the author's writings. Calcutta: Susir Gupta (India) Ltd.
- Munshi, K. M., & Diwakar, R. R., (eds), 1971. *Ramdas Speaks*, Vol. III. Bombay : Bharatiya Vidya Bhavan.

- Murty, K. Satchidananda & Dasgupta, Amit, 1996. *The Perennial Tree*. New Delhi : Indian Council for Cultural Relations.
- Murty, K. Satchidananda, 1985. *Philosophy in India*. Delhi : Motilal Banarsidass.
- Naipaul, V.S. 1977. *India : A Wounded Civilization*. Rep. England: Penguin Books. 1983.
- Nehru, Jawaharlal, 1946. *Discovery of India*. New Delhi: Jawaharlal Nehru Memorial Fund. Oxford University Press. 8th Imp. 1986.
- Nikhilananda, Swami, 1949. *The Upanishads*. New York.
- Nivedita Sister, 1967. *The Complete works Vol. I to IV* Calcutta : Advaita Ashram.
- Nivedita, Sister & Coomaraswamy, Ananda, 1916. *Hindus and Buddhists* : London. Bracken Books.
- Oldfield, Henry Ambrose, 1880. *Sketches from Nepal. Vol I & II*. London.
- Osborne, Arthur, 1954. *Ramana Maharshi and the path of self-knowledge*. Delhi : B.I. Publications.
- Panikkar, K.M., 1954. *A Survey of Indian History*. Bombay: Asia Publishing House.
- Pusalker, A.D., 1963. *Studies in the Epics and Puranas*. Bombay : Bharatiya Vidya Bhavan.

- Radhakrishnan, S. 1923. Indian Philosophy. Vol. I & II.
London.
- 1936. Contemporary Indian Philosophy.
- 1937. *Religion in Transition*. London : George
Allen and Unwin.
- 1939. *Eastern Religion and Western Thought*.
London : George Allen and Unwin Ltd.
- 1953. *The Principal Upanishads*. London :
George Allen and Unwin Ltd.
- 1957. *Glimpses of World Religions*; Rep.
Bombay : Jaicio Publishing House.
- 1967. *Recovery of Faith*. New Delhi : Orient
Paperbacks.
- 1967. *The Hindu View of Life*. New Delhi :
Harper Collins Publishers.
- 1968. *Religion and Culture*.
- 1971. *Indian Religions*. Delhi : Orient
Paperbacks.
- 1973. *Our Heritage*; Rep. 1984. New Delhi :
Orient Paperbacks.

Radhakrishnan, S., 1948. *The Bhagavadgita*. UK: George
Allen and Unwin. Ltd.

Raja, C. Kunhan, 1960. *Some Fundamental Problems in
Indian Philosophy*.

Rajagopalachari, undated. *Hinduism : Doctrine and way of
life*. New Delhi : The Hindustan Times.

Rambachan, Anantanand, 1992. *The Hindu Vision*. Delhi :
Motilal Banarsidass.

- Ranade, R.D., 1964. *Essays and reflections*. Bombay ; Bharatiya Vidya Bhawan.
- 1926. *A Constructive Survey of Upanishadic Philosophy*.
- Ranganathananda, Swami, 1960. *Eternal Values : for a changing society*. Almora : Advaita Ashram.
- 1968. *The Message of the Upanishads*.
- 1948. *The Bhagavadgita*. UK: George Allen and unwin Ltd.
- Rao, P. Nagaraja, 1971. *Essays in Indian Philosophy and Religion*. New Delhi : Lalvani Publishing House.
- Rawlinson, H.G., 1937. *India : A Short Cultural History*. London : The Cresset Press.
- Raychoudhary, S.C., 1990. *History of Ancient India*, Delhi: Surjeet Publications.
- Reincourt, Amaury de, 1960. *The Soul of India*.
- Renou, Louis, 1953, *Religions of Ancient India*. University of London.
- Roland Romain, 1898. *The Life of Vivekananda*. London.
- Roy, S.N., 1978. *Historical and cultural studies in the Puranas*. Allahabad: Pauranic Publications.
- Sankrityayana, Rahul, 1944. *Darshan Digdarshan (Hindi)*. Rep. Allahabad : Kitab Mahal. 1990.

- Sastri, K.A. Nilakanta, 1955. *A History of South India-From prehistoric times to the fall of Vijayanagar*. London: Oxford University Press.
- Schopenhauer, Arthur, 1818. *The World As Will and Idea*.
- Sen, Gautam, 1975. *The Mind of Swami Vivekananda*. Bombay : Jaico Publishing House.
- Sen, K.M., 1961. *Hinduism*. Rep. 1991, Penguin Books, London.
- Sharma, Chandradhar, 1960. *A Critical Survey of Indian Philosophy*. London : Rider & Company.
- Sharma, D.S. 1971. *Essence of Hinduism*. Rep. Bombay : Bharatiya Vidya Bhawan. 1988.
- Shastri, Manmath Nath, 1904. *Hindu Metaphysics : an outline*. Rep. New Delhi : COSMO Publications. 1978.
- Shastri, Shakuntala Rao, 1952. *Aspirations from a Fresh World*. Rep. Bombay : Bharatiya Vidya Bhawan. 1961.
- Singh, G.P., 1990. *The Kiratas in Ancient India*. New Delhi : Gian Publishing House.
- Sinha, Harendra Prasad, 1963, *Outlines of Indian Philosophy (Hindi)* Rep. New Delhi: Motilal Banarsidass. 1993.

- Sinha, Jadunath, 1955. *The Foundation of Hinduism*. Delhi : Pilgrims Book Pvt. Ltd.
- Sircar, S.C., 1928. *Some aspects of Early Social History of India*.
- Sivaraman, Krishna (ed.), 1989. *Hindu Spirituality*. New Delhi: Motilal Banarsidass.
- Swaminath, Sri Ramananda Saraswoti, 1923. *The Hindu Ideal*. Madras : The Madras Law Journal Press.
- Thappar, Romila, 1992. *Interpreting Early India*. Oxford : Oxford University Press.
- Thomas, Henry & Thomas, Dana Lee, 1951. *Living biographies of Religious Leaders*. Bombay : Bharatitya Bidya Bhavan.
- Vable, D., 1962. *An introduction to modern India and Hinduism*. Jaipur : Apollo Publication.
- Viswanathan, Ed, 1943. *Am I a Hindu?: The Hinduism Primer*. New Delhi: Rupa & Co.
- Vivekananda, Swami, 1893. *Hinduism*. Madras : Sri Ramkrishna Math. Rep. 1985.
- Wadia, Sophia, 1939. *The Brotherhood of Religions*. Bombay : International Book House.

Walker, Benjamin, 1968. *Hindu World - An Encyclopaedic Survey of Hinduism. Vol I & II.* Rep. New Delhi : Indus Publishers. 1995.

Warder, A.K., 1970. *Indian Buddhism.* New Delhi : Motilal Banarsidass.

Wilkins, W.J. 1882. *Hindu Mythology : Vedic and Puranic.* Rep. Rupa & Co. 2001.

Yutang, Lin, 1955. *Wisdom of India.* Rep. New Delhi : Jaico Publishing House. 1987

Glossary of Hindu Words

Acharya	- Preceptor; spiritual teacher who practises his teachings and guides others in the same path.
Advaita	- Non- dualism; the doctrine of monism of Shankara.
Agamas	- Scriptures of certain Hindu sects such as Vaishnavites and Shaivites, mainly Tantric
Agni	- Vedic god of fire.
Ahimsa	- Harmlessness; non-violence; the vow of non-injury to life.
Aranyaka	- The Forest Books; the Vedic treatises as written between the Brahman and the Upanishads.
Artha	- Wealth; one of the four ends of man.
Aryans	- The people of Aryan speaking tribes who entered India approximately from 2000 B.C.

Ashram	-	A place of spiritual retirement; a hermitage; one of the stages of the ideal life.
Asura	-	Demon; enemy of God; people of non-Vedic class.
Atharvaveda	-	The fourth Samhita Veda dealing with the knowledge of mantras to ensure safety from evils.
Atman	-	The Self; the Universal Spirit; the Soul.
Avatar	-	Incarnation; descending of god into the world in different forms in order to restore peace and order.
Avidya	-	Ignorance; the illusion that the phenomenal world is real.
Ayurveda	-	The system of medicine contained in the <i>Atharvaveda</i> .
Bhagavad		
Gita	-	The discourse in the epic <i>Mahabharata</i> between Krishna and Arjuna with Krishna justifying killing for the sake of good.
Bhagavata		
Purana	-	The story of Vishnu's incarnations, especially of the incarnation of Lord Krishna.
Bhajan	-	Hymn; a song of devotional love.
Bhakta	-	Devotee of God.
Bhakti Marga	-	The path of devotion.

Bhakti yoga	-	The path leading to union with God through yoga.
Bhakti	-	Devotion to God.
Brahma	-	Creator God; first of the Hindu Triad or Trinity; chief god of Brahmanism.
Brahmachari	-	Brahman student who has taken the religious vow of celibacy.
Brahmacharya	-	Celibacy; the first stage of a high caste Hindu's religious life.
Brahman	-	The Ultimate Reality ; the Supreme Being ; the Ultimate Truth which is the basis of the universe.
Brahmana,		
Brahmin	-	Priest; a learned man; the first of the four Hindu castes.
Buddha	-	The Enlightened; name of Shakyamuni Siddhartha Gautam; the founder of Buddhism.
Chandala	-	An outcaste.
Chitta	-	Pure consciousness equivalent to <i>moksha</i> in Hinduism and nirvana in Buddhism when the egoistic self is lost.
Darshan	-	Sight or view of God; a philosophy of life inspired by the Upanishads; doctrines prescribed in religion and philosophy.
Deva Loka	-	Realm of gods.
Deva	-	A male deity.

Devi	-	A female deity.
Dharma		
Shastra	-	Sacred writings dealing with rules of conduct, morality and social ethics.
Dharma	-	Righteousness; duty; the path which a man should follow in accordance with his nature.
Durga	-	The divine Shakti in the form of a goddess; one of the energy forms of Shiva.
Dvaita	-	A philosophy of dualism preached by Madhava.
Ganesh	-	The god with the elephant head; son of Shiva and Parvati ; god worshipped as the remover of obstacles.
Ganga	-	The goddess representing the river Ganges.
Ganges	-	The most sacred river of the Hindus.
Gayatri	-	The sacred verse of the <i>Rigveda</i> used in the worship of sun.
Hanuman	-	The monkey god in the epic <i>Ramayana</i> . who helped Rama recover Sita.
Harischandra	-	A king in the epic <i>Mahabharata</i> who was known for honesty.
Hatha yoga	-	Yoga based on postures and control of the physical processes in the human body.
Indra	-	The most prominent Vedic God of the Heavens.

Indus	-	One of the sacred rivers of India; also called Sindhu and is connected with the Indus civilisation.
Ishta Devata	-	The deity of own choice who satisfies the devotee.
Ishvara	-	The personal god.
Jiva	-	The individual.
Jivatma	-	The individual soul.
Jnana	-	The intuitive knowledge; the transcendent knowledge of the Supreme Being.
Jnana Marga	-	The path leading to the transcendent knowledge of the Supreme Being.
Jnana Yoga	-	The Yoga paving way for the transcendent knowledge of the Supreme Being.
Kali	-	Female goddess of ferocious appearance; Shakti.
Kalkin	-	The tenth incarnation of Vishnu, yet to come according to Hinduism.
Kalpa	-	The aeon; the period including the creation and the dissolution of one universe.
Kama	-	The god of love; sexual pleasure.
Karma Yoga	-	The path of egoless action; the doctrine leading to liberation through disinterested service.
Karma	-	Action; the theory of cause and effect saying that all actions have their consequences.

Kirtana	-	A song of devotional love.
Kshatriya	-	The second of the four Hindu castes; the ruling and warrior caste.
Lakshmi	-	Hindu goddess of wealth and fortune; consort of Vishnu.
Lila	-	The playful will of God.
Linga	-	The phallic symbol regarded as the abstract symbol of Shiva.
Loka	-	Place; realm; world.
Mahabharata	-	The epic called the <i>Mahabharata</i> ; it is the story of the battle between the Pandavas and the Kauravas.
Mahadeva	-	Shiva, the great god.
Mahakala	-	The great god of Time Eternal; Shiva.
Maheswara	-	The great god; Shiva.
Mandala	-	Mystic symbols made on the ground with powders of five different colours which represent deities.
Mantra Yoga	-	One of the four types of yoga in which worship and recitation of hymns predominate.
Mantra	-	Sacred syllables or sounds which embody the sound of a deity and which as such contain divine power.
Manu	-	The law giver who outlined the rules of conduct for Hinduism; also recognized as the Patriarch.

Maya	- Illusion which causes ignorance; the illusion of the transient and phenomenal world.
Mimansa	- One of the six classical schools of philosophy which emphasizes the authority of the Vedas.
Moksha	- Liberation from the cycle of birth and death; one of the four ends of man; according to Hinduism, the union with Brahma, the Ultimate Reality.
Monism	- The theory that everything in the universe is a unity and is equated with the divine.
Monotheism	- Belief in one god or goddess.
Mudra	- A symbolic gesture of the hands and fingers.
Naga	- A snake deity.
Nyaya	- One of the six classical schools of philosophy mainly based on logic.
Pandit	- A learned man.
Pantheism	- The belief that divinity is contained in all things; belief in the existence of many gods and goddesses.
Parvati	- The goddess of the Himalayan mountain; consort of Shiva.
Polytheism	- Belief in many personal gods and goddesses.
Prakriti	- The ultimate material cause of the universe; unconscious primal matter.

Puranas	- Ancient texts containing popular stories and legends about Hindu gods and heroes.
Purusha	- A person; the principle of consciousness; the primeval being; a synonym of Brahma.
Radha	- Gopi, or cowherdess who was Lord Krishna's favourite.
Rahu	- Considered to be a planet and also a planet causing eclipses.
Raja	- One of the three <i>gunas</i> , qualities, inherent in man; active and stimulating element.
Raja yoga	- The science or yoga of conquering the inner nature.
Rakshasas	- Demons.
Rama Rajya	- The political ideal in which the ruler is the embodiment of truth; the condition of the state in which peace and happiness prevail.
Rama	- The hero of the epic <i>Ramayana</i> ; the god; the incarnation of Vishnu.
Ramayana	- The epic <i>Ramayana</i> ; the sacred text of the Hindus.
Ravana	- A demon who kidnapped Sita, wife of Lord Rama, the hero of <i>Ramayana</i> .
Rigveda	- The basic hymns of the Vedas; the first and foremost Samhita of the four major Vedas.

Rishi	-	The seer; sage; the enlightened man who could discern truths in the Vedas and Upanishads.
Rudra	-	A Vedic god identified with Shiva.
Sadhana	-	A course of spiritual teaching or discipline.
Sadhu	-	A holy man who has renounced pleasures of life.
Samadhi	-	The final stage in yogic discipline ; perfect concentration of the mind.
Samaveda	-	One of the four Vedas containing mostly the knowledge of mantras.
Samhita	-	The first portion of the Vedas consisting of collection of the mantras.
Samkhya	-	One of the six schools of philosophy; the philosophy founded by Kapila based on realism.
Samsara	-	Phenomenal world; the transitory life; the process of life and death cycle.
Sannyasin	-	A person who has renounced the world.
Sarasvati	-	The goddess of learning.
Shaiva	-	A follower of Shaivism; a devotee of Lord Shiva.
Shaiva-Siddhanta	-	A school of the devotees of Lord Shiva in northern India.
Shaivism	-	The religion centering in the worship of Shiva; one of the major sects of Hinduism.

Shakta	- A worshipper of the Divine Mother, the female creative power.
Shakti	- A female active energy; personified conscious energy; the Divine Mother.
Shaktism	- A religion consecrated to the worship of the female energy such as Durga, Kali, etc.
Smriti	- Memory; texts written on the basis of the Vedas.
Sruti	- Heard; sacred scriptures which are heard by seers.
Sudra	- The lowest of the four Hindu castes; the people engaged in labour and services; the untouchable caste.
Sutra	- Thread of suggestive words and phrases containing religious instruction.
Tantra	- Esoteric, mystical teachings generally related to the worship of the Shakti, the Divine Mother.
Tara	- One of the Shakta goddesses.
Theism	- Belief in a personal god or goddess.
Upanishads	- Ancient philosophic elaboration of the Vedas; scriptures occurring at the end of the Vedas.
Vaishnavites	- Followers of Vaishnavism; devotees of Vishnu.
Vaisya	- The third of the four Hindu castes mostly engaged in agriculture and commerce.

Valmiki	-	Author of the epic <i>Ramayana</i> .
Vanaprastha	-	Person at the third of the four stages of Hindu life; the stage of the forest dweller.
Varna	-	Colour; the word for the four-class system in Hinduism.
Vedanta	-	The end of the Veda ; the highest teaching of the Upanishads; the final philosophy of the Vedas as expressed in the Upanishads.
Vedas	-	Primary scriptures of Hinduism known as Rig, Sama, Yajur and Atharva Vedas.
Vidya	-	Knowledge, learning.
Vishnu	-	The second member of the Hindu Triad; Lord Vishnu, the god of the Vaishnavites.
Vyasa	-	Author of the epic <i>Mahabharata</i> .
Yajna	-	Sacrificial ritual.
Yama	-	The god of death.
Yoga	-	A method of concentration as a means of liberation.
Yogi	-	One who practices yoga for liberation by means of self - control.

Index

A

Advaita,	87, 89
Aiyar, C.P. Ramaswami,	198
Aranyaka,	6, 23
Arjuna,	66, 74, 77, 80, 90
Arnold, Edwin,	21, 41
Arya Samaj,	14,
Aryan,	1, 5, 12, 58
Atharvaveda,	2, 3, 23

B

Badarayana,	88
Barth, A.	57
Basham, A.L.,	53, 62, 63, 65, 66, 75, 132, 138, 161, 165, 166
Bernard, Theos,	148, 149, 154, 162, 172
Besant, Mrs. Annie,	14, 65
Bhagavad Gita,	9, 13, 27, 61-83, 90, 95, 117, 121
Bhandarkar, Ramkrishna Gopal,	12, 70
Bhattacharjee, Arun,	22, 30, 31, 34, 44, 82, 133, 142, 143
Bhattacharya, Kalidas,	178
Bhavasara, S.N.,	25
Bloomfield, Maurice,	46
Bose, Avinash C.,	24, 31

Bose, Jitendra Nath,	76, 79
Brahmanas,	3, 4, 5, 6, 32, 84, 145, 146
Buddha, Gautam,	3, 4, 10, 13
Buddhism,	5, 7, 9, 11, 36, 82

C

Capra, Fritjof,	22, 35, 53, 77, 84, 117, 181, 184
Chaitanya,	14, 42
Chaitanya, Krishna,	40, 60, 156
Charvak,	5, 151, 152
Chatterjee, Satischandra,	61, 65, 94, 102, 160
Christianity,	14
Coomaraswamy, Ananda,	64, 65, 126

D

Dasgupta, Surendranath,	24, 25, 26, 72, 86, 88, 145, 160, 161, 170
Dawewarn, Dawee,	50, 167, 194
Dayananda Saraswati, Swami,	14
Deussen, Paul,	60
Diwakar, Ranganath, R.,	125, 193
Dutta, Nalinaksha,	193

E

Eglinton, John,	47
Eliade, Mircea,	142
Eliot, Charles,	57

F

Fowler, Jeaneane,	106, 195, 202
-------------------	---------------

G

Gandhi, Mahatma,	14, 69, 70, 73, 76, 127, 138
Garg, R.K.,	57, 58, 119
Garve, Richard,	149
Gautama,	8
Ghose, Aurobindo,	14, 28, 29, 30, 56, 85

H

Harshananda, Swami,	195
Hastings, Warren,	78
Heart, Gerald,	90
Hiriyanna, M.,	50, 51, 54, 85, 91, 105, 112, 114, 121, 152, 157, 162, 175
Holmes, Edmond,	40, 43
Hopkins, Edward,	21, 41, 42, 128, 135, 147, 151, 152, 167, 172
Hume, R. E.,	60
Huxley, Aldous,	79

I

Isherwood, Christopher,	86, 114, 115
-------------------------	--------------

J

Jainism,	5, 7, 9, 11
----------	-------------

K

Kabir,	3
Kanada,	8
Karma,	106, 111-119
Koran,	66

Krishna,	13, 66, 77, 81, 98
Kriyananda, Swami,	34, 63, 65, 174, 175, 180
Kulke, Hermann,	25, 27, 42, 131
M	
Macneill, W. A.,	30, 38
Madhava,	14
Mahabharata,	128, 130-135
Mahavira, Vardamana,	3
Majumdar, R.C.,	21, 30, 127, 133
Malaviya, Mahamana,	68
Manusmriti,	29, 98, 113, 117, 136-140
Mascaro, Juan,	31, 40, 44, 46, 50, 51, 52, 74, 75, 76, 77, 81, 82
Mimamsa,	157-159
Moksha,	104-110
Muller, Max,	22, 25, 26, 28, 33, 34, 35, 36, 38, 41, 50, 74, 85, 86, 87, 89, 90, 91, 96, 107, 113, 118, 136, 138, 139, 146, 175
Munshi, K.M.,	45, 130
Murti, T.R.V.,	179
Murty, K. Satchidananda,	35, 36, 47, 69, 71, 80, 86, 88, 90, 131, 148, 149, 155, 158, 174

N

Naipaul, V.S.,	199
Nanak, Guru,	3
Nehru, Jawaharlal,	29, 54, 55, 66, 71, 81, 87, 99, 132, 148, 149, 154, 158
Nikhilananda, Swami,	48, 59
Nirvana,	80, 106
Nivedita, Sister (Margaret Noble),	69, 74, 84, 121, 130, 132, 134, 162, 172
Nyaya,	5, 8, 10, 153-155

O

Oldfield, Henry A.,	204
Osborne, Arthur,	87

P

Paramhamsa, Ramkrishna,	14, 67
Patanjali,	95, 96, 98, 99, 101, 102, 103
Prabhavananda, Swami,	88, 95, 98, 99, 121
Puranas,	1, 141-144

R

Radhakrishnan, S.,	22, 25, 26, 30, 31, 36, 38, 39, 40, 43, 45, 51, 52, 61, 62, 64, 66, 70, 71, 73, 76, 78, 79, 80, 83, 84, 88, 92, 95, 97, 100, 104, 105, 111, 119, 120, 122, 123, 124, 137, 139, 151, 154, 160
--------------------	---

Raja, C. Kunhan,	59
Rajagopalachari, C.,	43, 50, 68, 88, 91, 93, 99, 106, 122, 179
Ramanuja,	14
Ramayana,	126-129
Rambachan, Anantananda,	74, 82, 108, 104, 116, 118, 119, 124
Ranade, R. D.,	59
Ranganathananda, Swami,	45, 59, 79, 89
Rao, P. Nagaraja,	32, 33, 67, 78, 89, 92, 103, 104, 105, 106, 108, 114, 116, 117, 135, 143, 147, 152, 156, 158
Rawlinson, H. G.,	33, 48, 67, 144, 147, 198
Raychoudhary, S.C.,	47, 137
Reincourt, Amaury de,	27, 58, 101, 102, 103
Renou, Louis,	35, 81, 135, 137, 155, 161, 162, 167, 198
Renunciation,	120-125
Roy, Ram Mohun,	14
S	
Sahu, Ugrassen,	98, 101
Samkhya,	9, 101, 147-150
Schopenhauer, Arthur,	38, 44, 86
Sen, K. M.,	23, 24, 32, 35, 54, 72, 109, 121, 123, 128, 157
Sen, Keshub Chandra,	14
Shaivism,	7, 11, 12, 160-8

Shaktism,	169-171
Shankaracharya,	9, 11, 14, 87, 89
Sharma, Chandradhar,	45, 55, 64, 68, 79, 97, 99, 112
Sharma, D.S.,	36, 45, 47, 55, 63, 66, 76, 89, 91, 95, 96, 105, 106, 141
Shastri, Manmath Nath,	94, 96, 99, 100, 105, 106
Shastri, Rajanikant,	194
Shastri, Shakuntala Rao,	34, 43, 56, 58, 59, 144, 145, 146, 157
Shiva,	12, 98
Singh, G.P.,	134, 162, 165, 168, 170
Sinha, Jadunath,	56, 64, 104, 108, 111, 122, 137, 138, 141, 143
Slater, Gibbert,	199
Slusser, Mary,	194
Smith, V.A.,	127, 179
Sundararajan, K.R.,	127
Swaminath, Sri Ramananda,	27, 28, 29, 32, 33, 110

T

Tagore, Devendranath,	14
Tagore, Rabindranath,	14, 36
Theism,	
Theosophical Society	
Thomas, Edward J.,	79
Thomas, Henry & Thomas, Dana Lee,	28, 124, 164
Tilak, Bal Gangadhar,	14, 68, 83

U

Upanishads, 2-6, 38-60, 84

V

Vaisheshika, 5, 8-10, 156
Vaishnavism, 11, 13, 172, 173
Vedanta, 7, 9, 84-93
Vedas, 1, 2, 3, 5, 10, 21-37
Vishnu, 10, 98
Viswanathan, Ed, 61, 62, 66, 97, 111,
136, 140, 141, 151,
163, 167, 184
Vivekananda, Swami, 14, 23, 56, 60, 72,
88, 90, 92, 95, 100,
112, 114, 118, 120,
123, 125
Vyasa, 101

W

Wadia, Sophia, 68
Walker, Benjamin, 72
Warder, A. K., 195
Williams, Sir Monier, 26, 191, 192
Wilson, Horace H., 185

Y

Yajnavalkya, 32
Yoga, 94-103
Yutang, Lin, 39, 46, 52, 53, 75,
78, 82, 94, 97, 100,
126, 128, 171

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

The Treasury of Hinduism

The Treasury of Hinduism is a compilation of quotations from the writings of eminent as well as celebrated writers, thinkers, philosophers and other distinguished men in different walks of life.

Containing as it does a brief historical survey of the development of Hinduism including its chronology, bibliography, glossary, etc, the book is intended to give a true picture of Hinduism, a great religion, from the Eastern as well as Western viewpoints.

The main purpose of this book is to make an objective presentation of the philosophy of Hinduism through the voice of thinkers and philosophers. It is believed that this book will provide an opportunity to the readers to see for themselves what Hinduism is.

Starting with journalism as career, Mr. Singh, the compiler of this book, has written a number of books on Buddhism. He is presently involved in Buddhist research.



Price Rs. 195.00


**ROBIN
BOOKS**

ISBN 81-87138-56-2



9 798187 138562

KP-199-026